MORAVIAN CUSTOMS

and other

Matters of Interest

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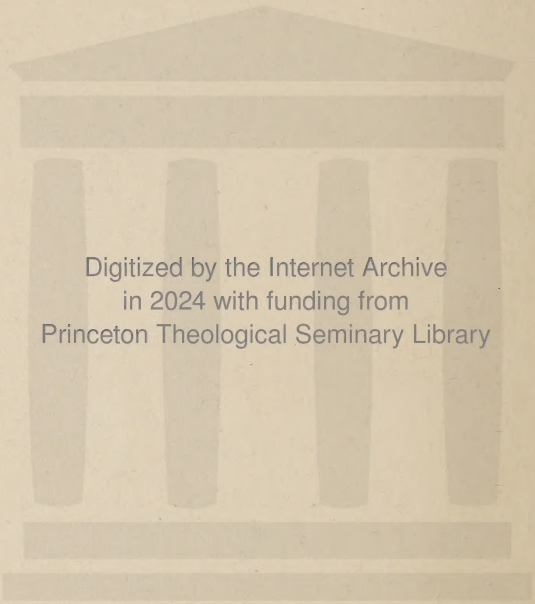
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MORAVIAN CUSTOMS

and Other Matters of Interest

BY

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PREFACE

The Ancient Brethren were the spiritual descendants of the Bohemian reformer and martyr, John Hus. Originally they had no thought of founding an independent Church. They banded together at first as a society of awakened souls. The purpose of this society was not only private edification, but a general reformation of the Church. Persecution compelled them to withdraw from the communion of the Church which they sought to reform. In the year 1457, they constituted themselves into a regularly organized and distinct ecclesiastical body under the name of the *"Brethren and Sisters of the Law of Christ."* Subsequently this name was changed to the simpler one of *"Brethren,"* and at a later period the title of *"Unitas Fratrum"* or *"Unity of the Brethren,"* was adopted. They called themselves "Brethren" and "Sisters" because this scriptural designation fitly expressed the living fellowship of the individual members with Christ, the Head of the Church, and with one another. For the

same reason Moravians at the present time delight in calling one another "brother" and "sister."

The Unitas Fratrum spread to Moravia, Prussia and Poland, and flourished greatly in spite of frequent persecutions. But in the first quarter of the seventeenth century it was overthrown in its original seats by the so-called Bohemian Counter-Reformation. Only a "Hidden Seed" remained. In Poland and Prussia, and eventually in Hungary, it continued to exist until the first quarter of the eighteenth century, when the few parishes which still bore the name were gradually absorbed by other Churches. About the same time the secret remnant in Moravia was revived and descendants of the Ancient Brethren began to emigrate to Saxony where they found a home on the estate of Count Zinzendorf and built a town known as Herrnhut. Here they organized themselves into a congregation. Zinzendorf's plan was that this congregation should be "a Church within the Church," and as a branch of the State Church work especially for the spread of the gospel. But the Lord had another plan in mind. Under

His guidance the Ancient Brethren's Church was renewed and as an independent Church it took its place in the world.

The particular purpose for which the Lord brought about the renewal of the Church was believed to be the work of foreign missions. In the year 1732, the first missionaries went forth from Herrnhut. Since that time the Moravian Church has devoted its greatest strength to the foreign field, where it has to-day nearly two and a half times as many members as it has on the field at home. The Church spread to Great Britain, North America and other lands. In America the conversion of the Indians engaged the zealous attention of the Brethren for many years. Here, too, extensive evangelistic labors were carried on among the white people who were without Church affiliation. The fundamental principle which guided the Brethren in all their operations was that which was born of the idea that their Church, although an independent ecclesiastical body, was called to be "a Church within the Church." In accordance with this principle, Moravian settlements were established wherever practicable. Each set-

tlement was not only a church, but a religious community, governed by rules and regulations which had for their object "a total separation from the sinful follies and carnal lusts of the world." This fostered the missionary zeal which constrained the Brethren to carry the gospel to the most degraded nations of the earth. But it also served to keep the Church small in numbers. Moravians have always been more eager to win souls for the Lamb that was slain than to gain members for their Church. Hundreds of people to whose spiritual needs they ministered in the early days of the Church in America were turned over to other Churches. Seventy thousand persons in Europe to-day are formed into societies and served spiritually by fifty-seven missionaries of the Moravian Church, although these people remain members of the State Churches. This is known as the Diaspora.

The history of the Moravian Church is replete with interest. Extending over nearly five hundred years it is natural that this should be the case. The doctrine, discipline, government, music, hymnology, beautiful

customs and other matters of interest which the fathers have handed down to Moravians of the present day, are a noble heritage. That it may be more highly prized by the members of the Church, and especially by the rising generation, this volume entitled "*Moravian Customs and Other Matters of Interest*" is sent on its mission. If it will make Moravians more appreciative of the rich treasure which has been committed to them; if it will stimulate their loyalty to the work which their fathers so nobly began; if it will help them to enter more fully into the spirit of the forms and customs which have grown up in the Church, this book will not have failed of its purpose. The material was gathered from many sources by the author. After the manuscript was written, it was submitted to the scrutiny of the Popular Moravian Literature Committee, whose interest and helpful suggestions are herewith gratefully acknowledged.

HARRY E. STOCKER.

Bethlehem, Pennsylvania.

MORAVIAN CUSTOMS

AND OTHER MATTERS OF INTEREST

I. *WHY IS THE MORAVIAN CHURCH SO CALLED?* This name is linked with the early history of the Church. Founded in the year 1457 by followers of John Hus, the Church, then known as the Unitas Fratrum,* or simply as the Brethren's Church, spread throughout Bohemia and Moravia. When Luther began his refor-

*Unitas Fratrum is the official title of the Church. It means "The Unity of the Brethren." This was the significant appellation which the Brethren assumed when the organization of their Church had been completed. It is often abbreviated into "The Unity." In the eighteenth century "Church of the United Brethren" was adopted as the English title of the Unitas Fratrum. Its retention in legal titles and some Church formularies has unfortunately led some people to mistake the Church for an altogether different denomination, the United Brethren in Christ. The official title designates the peculiar form of the Church, which extends through four provinces and unites them under one constitution. The Unitas Fratrum, or Moravian Church, stands firm as a "unity" on its confession of faith in Christ and Him crucified, as the foundation of all doctrine.

mation in Germany, the Brethren's Church had at least two hundred thousand members and over four hundred parishes. During the early part of the Thirty Years' War, Emperor Ferdinand II inaugurated the Counter-reformation. His avowed purpose was to crush evangelical religion in Bohemia and Moravia. In the year 1627 he practically accomplished the end which he had in view. The majority of the Brethren were driven into exile. Only a few of them remained in the land of their fathers. This remnant remained faithful to the doctrine of the Church and is known as "The Hidden Seed."

Toward the close of the seventeenth century the light of evangelical truth was obscured among the descendants of the Brethren. But the principles and traditions of former days were not forgotten. These were preserved by single families, especially in Moravia. In the year 1722, the Lord who had so faithfully watched over His own, transplanted "the hidden seed" to Saxon soil, where refugees from Moravia found a home on the estate of Count Zinzendorf. Here Herrnhut was built and the

first congregation of the Renewed Brethren's Church established. For the reason that so many of the refugees under his protection had come from Moravia, Zinzendorf called them "the Moravians," and the Church of their fathers "the Moravian Church." Emigrants from Moravia also figured so conspicuously among the first missionaries and colonists of the Church in America that English-speaking people immediately applied the name Moravian to the entire body of the Brethren. Gradually the name was adopted in England and America, and now the Moravian Church is known and honored throughout the whole world.

II. ***WHAT IS THE CREED OF THE MORAVIAN CHURCH?*** The word "creed" is derived from the Latin *credo,* "I believe." It denotes a confession of faith. When we speak of the creed of a Church, we mean, therefore, its statement of doctrine on points which it considers vital. In that sense the Moravian Church has always had a well-defined creed. It has held from the beginning that the Holy Scriptures, as the

inspired Word of God, make sufficiently clear all that is essential to salvation, and that they are an adequate rule of faith and practice. But it does not seek to determine what Holy Scripture has left undetermined, or to contend about the mysteries impenetrable to human reason. It believes that the Apostles' Creed formulates the prime articles of faith found in the Scriptures, and emphasizes the personal mediatorship of Jesus Christ as very God and very man, in His life, sufferings, death, and resurrection. That Jesus Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, it has always regarded as its chief doctrine. The main features in the Moravian view and proclamation of the way of salvation are this leading doctrine and such facts and truths connected with it as are clearly attested by Holy Scripture, as for example, the total helplessness of unregenerated human nature, reconciliation with God and justification by faith, good works as the fruit of the Spirit, the fellowship of believers, the second coming of Christ in glory, and the resurrection of the dead. The Easter

Morning Litany contains the glorious confession of faith which has impelled Moravains to take the gospel to the uttermost part of the earth. The official statements are also given in the Results of the General Synod and in the Moravian Manual.

And yet the statement is frequently made that the Moravian Church has no creed. In fact, this has been the proud boast of Moravians from the beginning. What does it mean? From what has been said, it may be seen that the Moravian Church is simply and broadly evangelical. The cardinal points of its teaching are those which are held in common by all evangelical churches. The Moravian principle is *"in essentials unity, in non-essentials liberty, in all things charity."* The Church has never sought to invent a new system of doctrines, or to add another dissenting creed to the many creeds already in existence. Therefore it is bound by no articles on the points of difference between the historic Protestant creeds. In other words, the Moravian Church has no regular denominational creed, as, for example, the Augsburg Confession,

the Westminster Confession, or the Thirty-nine Articles. Although the Ancient Brethren's Church had to issue apologies and confessional writings, its confessions were never exclusive. It always allowed among its members a certain diversity of views. It sought from the beginning to promote unity of spirit through faith in Christ and fellowship in Christian love. The Brethren considered it more important to strive for the attainment of this high aim than to bring about mere uniformity of doctrine. This position is held by the Church to-day. For this reason the Moravian Church has no denominational creed strictly defining what its members are bound to believe in regard to every disputed point in religion and condemning such as do not hold to these doctrines.

III. ***WHAT PLACE HAS THE APOSTOLIC SUCCESSION IN THE MORAVIAN CHURCH?*** (1) *What is the doctrine of the apostolic succession?* Before the ascension of our Lord He chose the apostles to be His ministers in the Church which He founded. Some people suppose that these

men were the first bishops of the Christian Church. This supposition rests upon the fact that in Acts 1:20 the office to which Matthias was chosen is termed *episcope, i.e.,* "an episcopal office." If Matthias was chosen to be a bishop, it is argued, the rest of the apostles must have been bishops too, and it was not intended that their authority and office should cease when the apostles died. Therefore they chose others to take their place. In passing on the ministerial office to their immediate successors, they used the "laying on of hands." This ceremony signifies the transfer of authority. What was done by the apostles and their successors in the early Church has been done ever since. Consequently there is a supposed unbroken line of the ministry from the time of the apostles down to our day. With these facts clearly in mind, we readily understand what is meant by the apostolic succession. It is the doctrine that the powers of the Christian ministry are transmitted from Christ to those called to that ministry through those themselves consecrated to episcopal authority and office, who trace their authority back by suc-

cessive ascent to the apostles. (2) *Are the ministers of all denominations in this line of apostolic succession?* Those ministers alone who have received ordination from a bishop of a Church that traces episcopal succession to the early Church are so regarded by those who hold this doctrine. The Moravian Church recognizes the validity of ordination received by ministers in other Protestant Churches, not having the three orders of the ministry, because it believes that the apostolic succession embodies a precious part, but not all of Church tradition. (3) *On what ground does the Moravian Church claim Apostolic Succession?* At the synod of the Brethren in the year 1467, it was decided to establish a ministry of their own. Candidates for the ministry were set apart, and the question arose as to who should ordain them. The members of synod believed that in the time of the apostles there had been no difference between a bishop and a priest or presbyter. As far as the Brethren present were concerned, they would have been satisfied to have the rite of ordination performed by the ministers among them. These had come over to them

from the National Church of Bohemia known as the Utraquist. At the same time, they believed that the Church had commenced to make a distinction between bishop and presbyter in all probability before the death of St. John, the last apostle. They were extremely solicitous to secure a ministry whose validity the Roman Catholics and others would be compelled to recognize. For this reason they resolved to seek the episcopal succession. At that time a colony of Waldenses lived on the Bohemian border. The synod was satisfied that these people possessed the regular authenticated episcopal succession. Their chief bishop was Stephen. To him the Brethren sent a deputation consisting of three priests or presbyters. These were Michael Bradacius, and a priest of the Roman Catholic, and a priest of the Waldensian Church, whose names have not been preserved. They were instructed to inquire into the validity of the Waldensian episcopate. Stephen received the deputies with great kindness, assembled his assistant bishops, and entered into a minute account of the episcopacy which they had. Fully

satisfied with what they had learned, the deputies requested to be consecrated bishops. This request Bishop Stephen and his assistants fulfilled in a solemn convocation of the Waldensian Church. The new bishops immediately returned to the barony of Lititz where another synod was convened and three of the brethren were set apart for the work of the ministry, by the laying on of hands. In spite of the terrible persecutions suffered by the Ancient Church, this episcopate was most wonderfully preserved. On March 13, 1735, David Nitschmann received consecration as the first bishop of the Renewed Moravian Church at the hands of Daniel Jablonsky and Christian Sitkovius, surviving bishops of the ancient succession.

IV. ***WHAT IS THE RELATION OF THE MORAVIAN CHURCH TO THE CHURCH UNIVERSAL?*** The Moravian Church has at all times regarded itself as a branch of the universal Christian Church and as a part of the Protestant Church in particular. The entire evangelical Church which sprang from the Reformation of the sixteenth century, is agreed on the main

points of Christian doctrine. With this position the Moravian Church, more than half a century older, is in perfect accord. It regards the differences between ecclesiastical divisions of the Church in their conception of Christian doctrine, in government and ecclesiastical usage as the representation of different views of one divine truth, according to differing gifts and to the specific object that each seeks to attain in the universal Christian Church. In harmony with this view the Moravian Church recognizes different conceptions of divine truth. Therefore it receives into its fellowship evangelical Christians of other confessions, permitting them to unite on the broad principles of the Ancient Brethren's Church. These principles center upon faith in Christ the Crucified and love to the Saviour. Those received on this basis are not required to give up their former confession of faith, or to adopt a new religion. Moravians regard this conception of a union of the Church of Christ as a peculiar heritage to be carefully preserved so that their connection with all branches of the Christian Church may be maintained, and that by divine grace they

may be of service in the effort to fulfill the prayer of our Lord, *"that they all may be one."*

V. ***WHAT IS THE CHOIR-SYSTEM OF THE MORAVIAN CHURCH?*** In this connection the word "choir" is used in the sense of a "class" or "band" of people. By the choir-system is meant the division of a congregation into classes or choirs, according to age, sex, and station in life, in order to provide religious culture adapted to the particular needs of each choir. The Married Brethren, Married Sisters, Widowers, Widows, Unmarried Brethren, Unmarried Sisters, Older Boys, Older Girls, Little Boys and Little Girls or Children constitute the different choirs. Originally each choir had its own leader or superintendent. On May 4, 1730, Anna Nitschmann and seventeen single women covenanted together to subordinate their entire life and all its relationships, including thoughts of marriage, to the service of Christ. This was the first choir-covenant made. The second was entered upon on August 29, 1741, by a company of young men under the leadership of Baron John deWatteville. A third covenant

was made by a number of boys, on July 9, 1744, at the inspiration of their leader, Christian Renatus, the young son of Count Zinzendorf. With the development of the system came the custom of celebrating annual covenant-days or choir-festivals. These days of covenanting, or certain of them, are still observed in many congregations. They are the following: April 30, for the Widows; May 4, for the Unmarried Sisters; June 4, for the Older Girls; June 24, for the Older Boys; August 17, for the Children; August 29, for the Unmarried Brethren; August 31, for the Widowers; September 7, for the Married Brethren and Sisters. This classification or grading of the membership had its origin in the Ancient Brethren's Church. After the reorganization of the Church at Herrnhut, in 1727, the choir-system was elaborated, but the object in view remained unchanged.

VI. ***HOW IS THE MEMBERSHIP OF THE MORAVIAN CHURCH CLASSIFIED?*** (1) *The members are classified as Communicants, Non-communicants and Children. Communicants* are all persons who have been admitted to the Communion of

the Church on profession of faith, and by the authority of the Board of Elders. *Non-communicants* are all members' children who are above thirteen and under twenty-one years of age, and not yet admitted to the Holy Communion; *The Children* are the baptized but unconfirmed children, under thirteen years of age, of communicant members. (2) *Who decides on admissions to membership?* Here a word as to the government of a congregation is in order. As a rule, this government is vested in the Church Council, which is composed of communicants in good standing who are old enough to be members of this body, the age-limit being prescribed by the individual congregation. The Church Council elects two Executive Boards, a Board of Elders and a Board of Trustees. The primary function of the Elders is to promote the spiritual, and that of the Trustees the temporal welfare of the congregation. The President of the Board of Elders is the Pastor. A union-meeting of the elders and trustees is called a joint-board session. The Board of Elders must decide on all cases of admission, dismissal and exclusion of

members. (3) *What rules govern the admission of members? a. Individuals can claim membership in the Moravian Church* only in virtue of their connection with some regularly recognized Moravian congregation. *b. Children are formally received into the congregation* by Baptism, in which connection their names are placed on the rolls of the church catalogue. *c. When both parents are received,* all their baptized children under thirteen years of age are received with them. In case only one of the parents is received the same rule applies, unless it is the expressed wish of the parents that their children shall not be so regarded. *d. All unbaptized persons to be received into the communicant membership* are received on confession of faith by Adult Baptism. Persons baptized in infancy are received on confession of faith by Confirmation. *e. Communicant members from other denominations* are received at a public service of the congregation by the right hand of fellowship, after the Letter of Dismissal presented has received favorable consideration on the part of the Elders. In cases where no letters of dismissal can be

furnished, it is the duty of the Elders to decide the question and the manner of the reception. They may require a re-confession of faith. *f. Communicant members from other Moravian congregations* need not be received publicly. After the letter of dismissal has received favorable consideration on the part of the Elders, the names of such are placed on the rolls of the church catalogue. A public announcement is made of the action taken. *g. The re-admission of members* need not take place in public. A public announcement of such action of the Elders is sufficient. The term *"re-admission"* applies to all applicants who were formerly connected with the congregation, and who at the time of making application are not members of any Church. *h. All exceptional cases* connected with the admission of members must be referred to the Provincial Elders' Conference for a decision. (4) *What shall be done when a member removes from a congregation?* All such members who are in good standing are, upon request, provided with Letters of Dismissal by the Board of Elders. When they remove to another Moravian center

the minister in that place is furnished with their names. It is a custom of the Church for Moravians to belong to the Moravian congregation of the locality in which they reside. Those who remove to a place where there is no Moravian Church may retain their membership in the congregation to which they belong, as non-residents. As such they are expected to forward all church dues and contributions for the stated causes of the Church to the proper authorities.

VII. ***WHAT ARE THE ORDERS OF THE MORAVIAN MINISTRY?*** (1) *What are Church Orders?* This is a term applied to the distinction of rank or office which differentiates the ministers of the Church from the laity. (2) *How many orders of the ministry are there?* Non-episcopal Churches recognize but one, namely, the presbyterate, as having Scriptural sanction. They assert that the bishop and elder in the primitive churches were identical in function and authority. On the other hand, the Moravian Church, together with other Churches that have the episcopacy, recog-

nizes and maintains three orders of the ministry, namely, deacons, presbyters and bishops. (3) *What does it imply to be a Moravian deacon?* The diaconate is the first degree of orders in the ministry. It entitles the recipient to administer the Word and the Sacraments after the example of the Apostolic Church. Brethren engaged in the distinctive work of the Church other than the pastorate may also be ordained deacons. Ordination to the diaconate is not conferred until the candidate has completed the prescribed course of study and passed the examination required by the faculty of the Theological Seminary, or has satisfied the Provincial Elders' Conference that he is qualified for ministerial service. (4) *When may a deacon be ordained a presbyter?* The presbyterate is the second degree of orders in the ministry. It is conferred on such deacons whose service has met with the approval of the Provincial Elders' Conference. Presbyters are assured, by this renewed act of consecration, of the prayerful remembrance of the Church, and reminded that the blessing of the Lord is indispensable to their further usefulness.

(5) *What are the functions of a Moravian bishop?* The episcopate is the highest degree in the orders of the Moravian ministry. Since the time of the Renewed Church, the office of a bishop has been spiritual. Therefore he has no administrative powers by virtue of his office. A bishop alone has the authority to ordain. Whenever, through the infirmities of age or by death, the number of bishops is reduced to less than three, the Provincial Elders' Conference may order an election at any time. Two-thirds of all the votes cast is necessary for a choice. The presbyter chosen will then be consecrated a bishop after the manner prescribed by the Church. At a service in which ministers of the different orders participate, the bishop usually presides, and also pronounces the benediction.

VIII. ***WHAT MINISTERIAL SERVICE MAY BE PERFORMED BY UNORDAINED PERSONS?*** Prior to ordination, or without subsequent admission to the regular orders of the ministry, suitable persons may be set apart for the discharge of special forms of spiritual activity, either as *Acolytes,* or as *Licentiates.* (1) *What are*

Acolytes? The word acolyte is derived from the Greek *akolouthos,* a follower. The name occurs first about the third century when it was applied to functionaries who assisted the bishops and priests in the performance of religious rites, lighting the candles, presenting the wine and water at Communion, and the like. In the Ancient Brethren's Church acolytes were young men who acted as assistants to pastors who received them into their homes and personally supervised their studies in preparation for the ministry. Then, as now, acolytes were followers of Christ. Acolytes of the present day are those brethren and sisters who have formally pledged themselves by the right hand of fellowship to serve their Saviour in particular fields of activity. Wives of ministers may be received as acolytes. (2) *What are Licentiates?* Candidates for the ministry, or other brethren who desire to preach statedly, and who, after having passed an examination, have received from the Provincial Elders' Conference a license to preach prior to ordination, are called Licentiates. A licentiate cannot administer the sacraments or perform the marriage

ceremony. Neither can he pronounce the benediction. (3) *May a licentiate or other lay person make no use of the apostolic benediction?* He may say: "May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all. Amen." In this way he simply utters a solemn prayer.*

IX. *WHAT IS THE BROTHERLY AGREEMENT?* The system of rules and regulations adopted by the Moravian Church for the conduct of the Christian life of its membership is known as "The Brotherly Agreement." It has come down to us from the early congregation at Herrnhut. Originally it consisted of forty-two statutes relating to Christian walk and conduct, together with certain prohibitions and injunctions dealing with civil affairs. These

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*In some Moravian congregations it is customary for the worshippers to stand for a few moments in prayerful silence after the benediction. It is fitting that all should bow in prayer at the conclusion of the service, as well as when the worshippers take their place in the sanctuary.

statutes were publicly accepted by all the people of Herrnhut, on May 12, 1727, each person giving Count Zinzendorf the right hand in token of a solemn purpose to abide by the agreement. At that time the congregation had about three hundred members. The significance of the statutes and of the events of the day upon which they were adopted is shown in the words of Zinzendorf which he uttered on the 12th of May, 1748: "This is the day on which, twenty-one years ago, it was a matter of doubt whether Herrnhut would become conformed to the genuine idea of a Church of Christ, or whether it would be a new assembly of sects, in conformity to the will of man. The operations of the Holy Spirit produced the former alternative during the delivery of a discourse which lasted between three and four hours. All were then convinced of the necessity of each one working out his own salvation with fear and trembling, and of discharging all imaginary ideas of reforming the Church. Words cannot express how much the Saviour did for the congregation until the commencement of winter in that year. The whole settlement

represented a visible tabernacle of God among men. Until the 13th of August nothing but joy and gladness were seen and heard. After that this uncommon joy subsided and a calmer sabbatic period followed." In its main features the Brotherly Agreement is the same throughout the Brethren's Unity, and forms the essential part of the organization of every congregation. In other words, all Moravian congregations hold in common to this code of principles and discipline. Among other things, the Brotherly Agreement pledges all the members of the Church to obedience to ecclesiastical authority, participation in public worship, maintenance of the church establishment, financial support of the legislative and executive authorities, contribution to benevolent causes, adherence to the enactments of the General and the Provincian Synods, fellowship with the children of God in other denominations, coöperation with other Churches, subjection to civil authorities, and the faithful endeavor to fulfill their calling as a living Church of Christ. It recognizes as true members of the Moravian Church those

alone who have accepted Christ as their personal Saviour. It requires members to deal with each other in the spirit of Christian love; urges the bringing up of children in the nurture and admonition of the Lord, obedience to parents, the regular observance of family worship, and, in every way, a walk and conversation worthy of confessors of Christ. In accordance with the principles set forth by this document, individual members who become a stumbling-block and offense, if incorrigible after repeated admonition and reproof, must be excluded from the fellowship of the Church. The Board of Elders is especially charged with the duty of seeing to it that the Brotherly Agreement of a congregation is strictly adhered to and faithfully observed.

X. ***WHAT ARE THE THREE DEGREES OF CHURCH DISCIPLINE?*** (1) *What is meant by discipline?* In common with the Ancient Brethren, we understand by the word discipline, in its wider sense, a faithful care of souls by means of public instruction and private conversation with individuals, or the training of individual members

of the Church for their high calling as followers of the Lord Jesus Christ, which is effected by means of the various regulations and institutions of the Church. In the more restricted sense, the word discipline designates the special corrective measures applied for the restoration of erring members.* (2) *What is the object of discipline?* The first object is the welfare of the Church as a community. The true interest of the whole must ever be kept in view by fostering and maintaining earnest Christian life and practice in every congregation. The second object of discipline is the spiritual welfare of the individual members of the Church, who are in danger of yielding in one way or another to the temptation of sin.* (3) *What is the first degree of discipline?* Private reproof and correction by the pastor or the Elders. Should this fail of the desired effect *the second degree* must be applied by citing delinquents into the presence of the Pastor and Elders, who are to admonish them faithfully and in love. A stubborn refusal to meet the Elders forfeits membership at once. When in the exercise of this degree of discipline immedi-

ate reformation is not attained, the Board of Elders may exercise the milder discipline of suspension from the Holy Communion, unless in their estimation the offense is so flagrant as to require the application of *the third degree* of discipline, which is exclusion from church-fellowship. This degree is applied to such as persist in disregarding established rules, despise all admonition, exert an injurious influence, and become seducers of others.*

XI. *HOW IS THE MORAVIAN CHURCH GOVERNED?* The Moravian Church is divided into four provinces. These are known as the *German,* comprising the Moravian congregations in Germany, Holland, and Switzerland, and the Diaspora connections in Denmark, Norway, Sweden, Russia and France; the *British,* to which those in Great Britain and Ireland belong; the *American, North,* embracing the churches in the northern states of the United States and Canada; the *American, South,* consisting of the congregations in North Carolina

* Book of Order of the Moravian Church in America, Northern Province.

and Virginia. Each Province has an ecclesiastical organization of its own and manages its own provincial affairs in accordance with the principles laid down by the Church as a whole. The government of each province is vested in its provincial synod which elects an Executive Board called the Provincial Elders' Conference. All portions of the Church bear witness to their common historical origin by holding the same fundamental truths of our faith, and the same principles for the life of the Church and the individual members. This oneness finds expression in the three undertakings which the four provinces carry on as a common work of the whole Church. These are the work of missions among the heathen, the work of evangelization in Bohemia and Moravia, and the work in behalf of the lepers in Jerusalem. The government of the Unity, or Church as a whole, in all general matters and including the work of foreign missions, is vested in the *General Synod,* which meets every six years. The General Synod is composed of two members of the German Provincial Board and one member each of the British and of

the two American Provincial Boards, chosen by the respective Boards; one member each of the two West Indian Provincial Boards, and of the Bohemian-Moravian Committee, chosen by the respective Boards; the members of the Mission Board; one bishop from each of the four independent Provinces, elected by the Provincial Synod; one member of the Mission Finance Committee chosen by the Committee; the Mission Secretary in London; nine delegates each from the German and British Provinces and from the two American Provinces taken together, of the American delegates seven being from the Northern Province and two from the Southern Province; one delegate from each of the West India Provinces, and one delegate from the Moravian Church in Austria. All the members of General Synod have the same rights and privileges. The Mission Board, which is composed of five brethren, and the Provincial Boards of the four self-governing provinces constitute what is known as *"The General Directing Board of the Moravian Church."* For the transaction of business by this Board an executive committee has been called into exist-

ence, which consists of the President of the General Directing Board, one member of the Mission Board, and one member of the German Provincial Board. As a rule three nationalities are represented in this committee.

XII. ***WHAT IS MEANT BY THE DIASPORA WORK OF THE MORAVIAN CHURCH?*** This is one of the most interesting works of which modern church history knows. It is a mission among the State Churches of the Continent of Europe, having their evangelization for its object, without thereby severing the ecclesiastical connection of their members. Fifty-seven missionaries are engaged in this work at present. Every missionary has a district in which he labors. It is his duty to visit from house to house, and to hold meetings for prayer and exhortation at stated times. The persons visited are divided into two classes. The first comprises "the Brethren and Sisters of the Diaspora" in general; that is, such as receive the visits of the missionary and attend his ordinary meetings. The second comprehends the "Societies of the Brethren." These consist of persons who

desire to maintain a closer fellowship with the Moravian Church, and are formed into societies, governed by certain rules, and presided over by the missionary. For the members of these Societies all the religious services peculiar to the Moravian Church on the Continent are held. But the missionary never administers the sacraments. These the members of the Societies receive in the State Churches to which they continue to belong, and in which they also attend the regular ministrations of the Word. In this manner, Spener's idea of little Churches within the Church, has been very extensively realized. The name given to this circle of awakened souls scattered throughout the Protestant Churches of Europe is the *"Diaspora of the Moravian Church."* It came into use in the year 1750, and is taken from I. Peter 1:1, according to the original Greek: "Peter, an apostle of Jesus Christ, to the elect strangers of the *Diaspora* of Pontus," etc., that is, "living scattered throughout Pontus, etc. . . . . Many districts have regular chapels, or prayer-halls, for religious services; in others, these meetings are held in private

houses. The enterprise is supported chiefly by the contributions of the Society members themselves, aided by grants made from the funds of the German Province. The Diaspora numbers about 70,000 persons. (The Moravian Manual.)

XIII. ***WHAT IS THE CHURCH YEAR?*** This is the division of the year by the Christian Church into nine principal seasons.*

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*From remote times the Christian Church has employed various colors in connection with its services at different seasons of the year and on certain occasions. These colors are used for vestments, where such are worn, for ribbons used as book-marks, and otherwise. Although this custom is not followed in the Moravian Church, it will be of interest to mention the colors most commonly used. There are five: White, Red, Green, Violet, Black. a. *White* is used at festivals and seasons such as Christmas, Epiphany, Easter, Harvest Home, and the like; at the consecration or dedication of a church; at the administration of the rite of baptism and confirmation; at the solemnization of matrimony; and at the funeral service of a child under seven years of age. White signifies joy and purity. b. *Red* is used on the feasts of martyrs. It is also employed at Whitsuntide, when it typifies the cloven tongues of fire which descended upon the disciples. In the former case it typifies the

Moravians, conforming to the practice of the Unitas Fratrum from the beginning, follow the course of the Church Year in its liturgical order. The principal seasons are the following: Advent, Christmas, Epiphany, Septuagesima, Lent, Easter, Ascensiontide, Pentecost or Whitsuntide, and Trinity. (1) *Advent.* This commemorates the first and anticipates the second coming of our Lord. During this season Moravians dwell especially upon the glad tidings of the Christmastide, and also upon the doctrine of the second coming of Christ in glory. The

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blood of martyrs which was shed for Christ. c. *Green* is used after Epiphany, and during the season of Trinity, and on all days which are not feasts or fasts. Green is employed during the long summer months covered by the season of Trinity because it is the ordinary color of nature. It also signifies the resurrection. d. *Violet* is a penitential color. It is used during Advent, Septuagesima, Lent, and on Ember Days and Rogation Days. e. *Black* is used on Good Friday, All Saints' Day, and on funeral occasions. This color signifies mourning. *Although never officially adopted, the colors popularly associated with the Moravian Church are Red and White, the former typifying the blood of Christ and the latter, His righteousness and purity.*

latter thought engages the attention particularly on the Second Sunday in Advent. The advent season includes four Sundays, and begins with the Sunday nearest the thirtieth of November, whether before or after, continuing until Christmas Eve. (2) *Christmas.* This season lasts twelve days: from Christmas Eve until the Eve of Epiphany. It commemorates the birth of Christ. (3) *Epiphany.* The word "epiphany" means "manifestation." The season commemorates the manifestation of Christ to the Gentiles, as illustrated in the finding of the infant Saviour at Bethlehem by the wise men. The feast is kept on January 6th. The services of the day are usually of a missionary character. This season extends from January 6th to Septuagesima Sunday, and includes from one Sunday to six, according to the date of Easter. (4) *Septuagesima.* This season is a preparation for Lent. It extends from Septuagesima Sunday, which is the third Sunday before Lent, until Ash Wednesday, and includes three Sundays. There being exactly fifty days between the Sunday next before Lent and Easter Day inclusive, that Sunday is termed Quinqua-

gesima, *i.e.,* the fiftieth; and the two immediately preceding are called from the next round numbers, Sexagesima and Septuagesima, *i.e.,* sixtieth and seventieth. Septuagesima commemorates Christ's labors and sorrows. (5) *Lent.* The word comes from the old Saxon word *lenten,* meaning *spring.* Lent is a season of penitence commemorating our Lord's fast of forty days, His passion, death and burial. It extends from Ash Wednesday to Easter Eve, and includes six Sundays, which are Feast days, and therefore not a part of Lent. The first Sunday in Lent is called *Invocavit.* It is so named because the ancient Latin version of the Introit* for that day begins with that word. The Introit changes with the seasons, which explains why the Sundays from Quinquagesima to Ascension Day bear different names. The Introits are still used by several branches of the Church of Christ. (6) *Easter.* This season commemorates Christ's joyful resurrection. It lasts from

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* Introit is the term applied to a psalm, or passage of Scripture, chanted or read at the beginning of the service.

Easter Day until Ascension Day. Easter Day is always the first Sunday after the full moon which happens upon or is next after March 21st. If the full moon happens upon a Sunday, Easter Day is the Sunday after. Great ecclesiastical controversies raged around the question of the actual day to be celebrated. They were finally settled by the Council of Nicaea, 325 A.D. The Easter festival corresponds to the Passover of the Jews. (7) *Ascensiontide.* This season commemorates the going up of Christ into Heaven. It extends from Ascension Day or Holy Thursday (the fortieth day after Easter) until Whitsunday. (8) *Whitsuntide or Pentecost.* This season commemorates the outpouring of the Holy Ghost. It lasts one week, from Whitsunday until Trinity Sunday. Pentecost is from the Greek word meaning fifty, Whitsunday being fifty days after Easter Eve, which was the Great Sabbath or "High Day" of the Passover Week. The name Whitsunday is regarded by some as equivalent to White Sunday, a designation supposed to have originated in an old custom of wearing white garmens at Pentecost, which was

the usual time for the reception of members. (9) *Trinity.* This is the long summer season from Trinity Sunday (the next after Whitsunday) until Advent, a period of from twenty-two to twenty-seven weeks, according to the date of Easter. Trinity Sunday is observed as a special festival in adoration of the Holy Trinity; Father, Son and Holy Ghost. This season closes the church year. From Trinity to Advent the Sundays are named by number in their order after Trinity. The appointed lessons* for these Sundays cover the whole range of Christian teaching. (10) *Why does the Christian Year begin with the first Sunday in Advent?* "The Church does not number her days or measure her seasons so much by the motion of the sun as by the course of her Saviour, beginning and pursuing her year with Him, who, being the true Sun of Righteousness, began at this time to rise upon the world, and as the Day-star on high to enlighten them that sit in spiritual darkness."

* These lessons are taken from the Pericope, which is an arrangement, made by the Ancient Church of Christ, of selections from the Epistles

XIV. *HOW DOES THE MORAVIAN CHURCH CELEBRATE CHRISTMAS?* Formerly the custom prevailed througout the Church of having two services on Christmas Eve. In the afternoon a love feast particularly for children was held. A brief address especially appropriate for children was delivered on that occasion. The choir rendered an anthem and the hymn entitled "Morning Star" was sung antiphonally by a soloist, the choir and the children. Lighted tapers were distributed among the children, the minister also receiving one. The lights typified the true light which lighteth every man that cometh into the world. The second service of the day was likewise a love feast. This time the whole congregation joined in the worship of the Saviour. After the singing of "Silent Night," the minister led in prayer, read

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and Gospels adapted to the Sundays and festivals of the church year. The use of the pericopes is retained in the Moravian, and a number of other Churches, because the lessons in the course of the year touch upon every essential of the Christian faith.

the lesson and delivered an address on "The Light of the World." A short service of song and praise followed, the hymns and anthems being sung antiphonally. Lighted tapers were again distributed during the singing of a hymn bearing on Christ as the Light of the World. A few congregations still follow this order in slightly modified form. In others the principal features of the two services are beautifully combined in a service held at an early hour in the evening on account of the little children. Some congregations omit the love feast and make the service largely liturgical. In this case either the choir or a quartet sings "Silent Night," at the beginning of the service. After the address delivered by the minister, lights are turned out, and while the choir and a soloist sing the antiphon "Morning Star," lighted tapers are distributed among those present. The effect is always beautiful and impressive. On Christmas Day, it is customary to have a morning service with sermon, and, in many congregations, the Sunday school conducts its Christmas celebration with appropriate exercises in the evening. The whole ob-

servance of Christmas* seeks to exalt the Saviour.

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* A Christmas Putz is found in many Moravian homes at Christmastide. "Putz" is a German word applied to the decorations with which Moravians adorn both church and home at this season of the year. A typical Moravian Putz contains the manger of the Saviour and other scenes which depict the eventful night on which Christ was born, as for example, the Magi and the Star of the East which led them to Bethlehem of Judea. Moss, evergreen, laurel and a Christmas tree, its branches adorned with festoons of tinsel, wax-tapers or electric lights, and gifts for the children, form a part of the decorations. A grotto; a castle among the hills and a small lake on which white swans are floating; shepherds watching their sheep grazing in the fields, and other devices which the ingenuity of the artist may call into existence are features of the Putz. It is an old custom to close one room of the house some days before Christmas. No child is allowed to enter these mysterious precincts while the preparations are going on. The Putz is usually constructed when the children of the house are in bed. They first look upon the enchanted scene on Christmas Eve. At that time the family gather about the brilliantly illuminated tree, a brief service is held and gifts are distributed. Where this beautiful custom is still observed, the Putz is retained for several weeks and viewed and admired by a large number of friends and visitors.

XV. *WHAT SERVICES ARE HELD BY MORAVIANS ON NEW YEAR'S EVE?*

It is an old custom to have a short service for children during the latter part of the afternoon. The address by the minister dwells on the significance of the passing years from the standpoint of the child. Hymns of thanksgiving are sung, and the prayer combines praise for past mercies with intercession for the days to come. In the early part of the evening, a service is held at which the Memorabilia or review of the year, from the standpoint of religious interest, is read. In some congregations this service is followed, after a brief intermission, by a love feast. At half-past eleven the closing service of the year is held. The order of this, as of the other services of the evening, is determined by local circumstances. The minister delivers an address which continues until midnight or a little before, when all stand and unite in singing "Now thank we all our God," accompanied by the organ, and by the trombone choir, if there is one. In some congregations the minister's address is interrupted by the musicians and the ringing of the church bell at

the stroke of the midnight hour. This interruption, however, is not essential. Many ministers so time their discourse that it is concluded a few minutes before midnight, this brief season being then spent in silent prayer. After the hymn has been sung, the congregation kneels and the minister leads in a prayer of intercession. The texts for New Year's Day are then read, a hymn sung and the service closed with the benediction. In some congregations it is customary to draw Scripture texts as watchwords for the congregation and individual members for the new year. This takes place at one of the New Year's Eve services. Formerly services were held in all Moravian congregations on New Year's Day.

XVI. ***WHAT IS THE MORAVIAN CUSTOM OF OBSERVING THE PASSION WEEK?*** Services directly introductory to the Holy Passion Week are held on the Fifth Saturday in Lent, or the Eve of Palm Sunday. On this occasion the minister delivers a brief address as a preparation for a worthy observance of the entire week. In addition to this hymns are sung, appropriate music is rendered by the choir, and the nar-

rative of our Lord's sabbath rest in Bethany is read, as the lesson for the day, from the Passion Week Manual. This "Manual" is a little book containing an extract from the Harmony of the Gospels, and gives the last discourses and acts of the Saviour, together with the history of His sufferings, death, resurrection and ascension. The several portions are read in daily services during the Passion Week, at Easter and on Ascension Day. Most Moravians provide themselves with a "Manual" and at the services follow the minister as he reads from it "The Acts of the Day."

On Palm Sunday morning a confirmation service is held, and in the evening a short address on the theme suggested by the Triumphal Entry of our Lord is delivered, after which the history of the day is read as a lesson. This reading, as that at the other meetings of the week, is interspersed with the singing of hymns, usually printed on leaflets. At certain intervals the choir sings the stanza of a hymn, or some other production which is in harmony with the spirit of the occasion. On Palm Sunday evening the antiphon entitled "Hosanna" is sung

by the children of the congregation, or the choir. The subsequent words and acts of Jesus to the institution of the Lord's Supper are read in sections as the lessons for Monday, Tuesday and Wednesday. In some congregations a special service preparatory to the celebration of the Holy Communion is combined with the lesson on Wednesday evening.

In a few of the older congregations two reading services are held on Maundy Thursday* afternoon, the first beginning at two-thirty o'clock. During the reading of the account of the institution of the Lord's Supper and the reading of the High Priestly Prayer, the congregation stands. In the evening the Holy Communion is celebrated. Where no services are held in the afternoon of Maundy Thursday, the reading of the lessons is divided between the service on Wednesday evening and one held imme-

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* Maundy-Thursday is said to be so called from the first word of the Latin version of Jesus' message to His disciples: Mandatum novum do nobis, *i.e.*, "A new commandment I give unto you." It therefore means "Commandment Thursday."

diately before the Holy Communion on the following day.

On Good Friday the lesson for the day, embracing the history of the time from the final trial of our Lord before the Sanhedrin, in the morning, to the burial of His body in the evening, is read in three sections; the first in the morning, the second in the afternoon, and the third in the evening. These sections are divided in such a way that the chief stages, His crucifixion "at the sixth hour," His death "at the ninth hour," and His burial near sunset, are successively contemplated near the time of day at which they occurred. The afternoon service is so timed that the reading of the solemn narrative referring to the Saviour's death shall occur at three o'clock. As the congregation pauses for silent prayer it is a custom in many congregations to toll the church bell. The evening service, which commemorates the burial of our Lord, is largely liturgical. It is an old custom to have two services on the Great Sabbath, the last day of Passion Week. Where this is observed, a love feast, which was formerly for communicants alone, is held in the afternoon. The eve-

ning service is in the nature of an Easter Eve vigil. The theme of both services is the comfort of believers in Christ's rest in the grave, and in the hope of the resurrection.

XVII. ***WHAT ARE SOME DISTINCTIVE FEATURES OF A MORAVIAN CELEBRATION OF EASTER?**** In those congregations which have a trombone choir, the trombonists meet at the church soon after midnight of Easter Eve. Beginning at the church they play chorales at different points in the community, thus announcing with strains of music the resurrection of the Lord. The round of these visits is so

* Some people wonder why the cross should be a favorite Easter decoration. They feel that it is not in harmony with the spirit of the Resurrection Day. Before our Lord was crucified, the cross was an ensign of shame. By His Death and Resurrection it became a standard of victory and rejoicing. The white cross on Easter Day reminds us of the triumph and the joy occasioned by the glorious fact that Jesus rose from the tomb, thereby conquering death and the grave, and making it possible for the believer to rise from the dead with a body no longer subject to weakness and decay.

regulated that the trombonists return to the church in time to announce the early service. This beautiful custom has come down to us from the early days of the Church at Herrnhut. The early service, which is liturgical in character, is opened before sunrise, in the church, and concluded at the place of burial, weather permitting. Here the worshipful congregation is reminded by the rising of the Sun, of the Sun of Righteousness which arose in the long ago with healing in His wings. In memory of the resurrection morn, when the devout women and the disciples went to the tomb of the risen Lord, all assemble reverently around the graves of the departed, and pray to be kept in everlasting fellowship with the Church Triumphant, giving glory to Him Who is the Resurrection and the Life. This service, hallowed by many tender associations, is one of the most impressive of the whole year. It is always largely attended by Moravians and others. Later in the morning, the congregation assembles in the church for the second service of the day. At this time there is special music by the choir and a sermon appropriate to the day.

In the evening, the history of the day is read from the Passion Week Manual in some congregations. This is followed by a joyful Easter liturgy.

XVIII. ***HOW DID CERTAIN DAYS OF THE CHURCH YEAR DERIVE THEIR NAME?*** (1) *Candlemas.* This feast now no longer observed in the Moravian Church, is also called "The Purification." It commemorates the presentation of Christ in the Temple for the purpose of obtaining the ceremonial purification required under the law. It is called Candlemas from an ancient custom, at the celebration of the festival, of carrying lighted tapers or candles in remembrance of our Saviour having been declared by Simeon to be "a light to lighten the Gentiles." Candlemas is celebrated forty days after the Nativity, or February 2nd. (2) *Shrove Tuesday.* This is the day before Ash Wednesday. It is so called because on that day everybody used to go to the priest to make his confession before commencing Lent, *i.e.,* to be shrived, shriven, or shrove. "Shrive" means to receive absolution upon confession of sin. This day, however, does not figure

in the Moravian observance of the Church Year. (3) *Ash Wednesday.* This day is so called from the ancient custom of sprinkling ashes on the head as an emblem of penitential humiliation. On this day special services are held in the Moravian Church preparatory to the Lenten Communion. (4) *The Great Sabbath.* This day, which is the last day of Lent, is also called Holy Saturday and Easter Eve. The name Great Sabbath is derived from the fact that on this day our Lord's body rested in the tomb. (5) *Palm Sunday.* Other names for this day are "Branch Sunday," and "Willow Sunday." It derives its name from the branches of palm trees strewn in our Saviour's way when He entered Jerusalem. (6) *Easter Day.* The term Easter was first used when Christianity was introduced among the Saxons, and is traced to *Eostre,* a Saxon goddess, whose festival was celebrated annually in the spring. (7) *Michaelmas.* The festival of St. Michael and All Angels used to be celebrated on September 29th. It was instituted in the Church at an early day to celebrate the ministry of the holy angels to God's chlidren on earth,

(Heb. 1:14,) and particularly the function of the Archangel Michael, as type and leader of the universal struggle against the satanic power (Rev. 12:7), in which the Church Militant is involved. It was the custom of the Moravian Church to make the festival of the Angels a day of prayer and covenanting on the part of those who labor among the children and youth of the Church. The ground for this custom was the association of those who have the care of Christ's little ones with the supposed ministry of guardian angels. (8) *All Saints' Day.* The festival of this day is held on November 1st. It is in commemoration of all the saints of the church, known or unknown. Originating in the fourth century of the Christian era, it was at first celebrated on the first Sunday after Pentecost, but in the ninth century it was transferred to November 1st. Formerly the festival of All Saints was also called All-Hallowmas, and the Eve of the festival All-Hallows Eve. The wild sports of some people on All Hallows or Hallowe'en originated in the following manner. On November 1st the heathen had "All Spirits' Day." All spirits, good and evil, were

thought to be on earth that night. Witches and fairies visited homes and played tricks. When these pagans were converted to Christianity, the Church thought by putting the two holy days, All Saints' Day and All Spirits' Day, together, they would make it easier for the former heathen to be good Christians. At first good Christians celebrated the evening of October 31st in a Christian way. Those who were not so good celebrated it in their old pagan manner. Soon the pagan celebration swallowed up the Christian observance, leaving only its name. This explains why in our day many choose the pagan celebration of an evening that bears a Christian name and should be kept holy. A worthy observance of All Saints' Day brings to remembrance "the noble army of martyrs," and devotes itself to comforting thoughts of all the sainted dead. In the Moravian Church All Souls' Day, which is celebrated on November 2nd, is associated with All Saints' Day.

XIX. ***WHAT ARE THE MEMORIAL DAYS OF THE MORAVIAN CHURCH?*** These are the anniversaries of certain of the most important events in the early history

of the Church. They are the following: *January 19,* Commencement of the mission among the heathen in Greenland, in the year 1733. The day marks the departure from Herrnhut of Matthew Stach, Christian Stach, and Christian David, the first Moravian missionaries in the arctic regions; *March 1,* the day commemorating the beginning of the Brethren's Church on the barony of Lititz, in Bohemia, in 1457; *May 12,* a triple memorial day commemorating the anniversary of the laying of the corner-stone of the first public edifice[1] or place of worship at Herrnhut in the year 1724; the unanimous adoption of the forty-two statutes called "The Brotherly Agreement of the Brethren from Bohemia and Moravia, and sundry other Brethren at Herrnhut, to walk according to apostolic rule," the first definite steps taken toward the reorganization of the Unitas Fratrum, in 1727; and the passage of an Act of Par-

[1] The historical significance of the event lies in the fact that in this house the Church had its first visible center after the destruction, in 1656, of its last rallying-place at Lissa, in Poland. (Bethlehem Handbook.)

liament of Great Britain* recognizing the Unitas Fratrum, or Moravian Church, as an ancient Episcopal Church with doctrines differing in no essential point from the Thirty-nine Articles of the Church of England, and conferring upon it, as such,

* The restoration of the Church, thus recognized, was completed in 1735, when David Nitschmann, a Moravian emigrant, one of the Elders of the new congregation at Herrnhut, a foremost mover in the introduction of the ancient constitution and discipline of the Church with necessary modifications, one of the first two missionaries of the Church to the heathen, and the founder of the Congregation at Bethlehem, was consecrated a Bishop by Jablonsky with the concurrence of his colleague Sitkovius, (the last surviving bishops of the Unitas Fratrum) and through this, a regular ministry was established in the congregation which up to that time had been served by the Lutheran parish minister of Berthelsdorf. The importance of the Anglican recognition lay in the free course which it gave to the evangelistic work of the Church in regions subject to the English crown, and particularly in the North American colonies, at a period when such an ecclesiastical status seemed to be most needed, and it was therefore received as a reassuring sign from the Lord in a time of insecurity and uncertainty. (The Handbook.)

distinct rights and privileges in all British dominions, in 1749; *June 17,* beginning of the settlement called Herrnhut, in 1722; *July 6,* Martyrdom of John Hus, the Bohemian Reformer and Forerunner of the Unitas Fratrum, who was burned at the stake by the order of the Council of Constance, in 1415; *August 13,* commemorating the extraordinarily blessed celebration of the Holy Communion at Berthelsdorf, in 1727, whereby the new covenant of love and peace between the members of the congregation, entered into by the signing of the Statutes on May 12th, was sealed. There was a wonderful outpouring of the Holy Spirit so that the day has been called "The Moravian Pentecost," and "The Spiritual Birthday of the Renewed Moravian Church." That the children of the congregation shared in the fruits of the revival became strikingly manifest four days later when they, too, were filled with the Spirit of God "and began to speak with other tongues." In commemoration of this revival among the children in 1727 the Children's Festival is celebrated, *August 17,* or on the Sunday following that day; *August*

21, the beginning of Moravian missions to the heathen, *i.e.,* to the negro slaves on the island of St. Thomas, West Indies, in 1732; *September 16,* a memorial day particularly for the ministers and others in the distinctive service of the Moravian Church. It commemorates the abolition of the office of Chief Elder in the Church by the Synodical Conference assembled in London, in the year 1741. Since then Jesus Christ has been regarded as the Chief Shepherd and Head of the Church, as the One alone worthy to be our Chief Elder. "The results of that experience abide in three characteristics of the Moravian Church: 1. The special emphasis laid upon the direct relation of the living, exalted Saviour to His Church on earth. 2. The principle that no individual human leadership shall be tolerated, and that all government, from that of the Unity down to that of single congregations, shall be conferential. 3. The idea of brotherhood in service under Christ, the one Head and Master, attached to all ecclesiastical offices of every grade and name." On *September 16,* Moravian ministers come together in groups and celebrate *"The Cup*

of Covenant." This service consists mainly of singing hymns of consecration, and of heart-searching. A brief address is given by the presiding brother and remarks may be made by others. Several prayers are offered and then, during the singing of a covenant hymn, a cup of wine, which is not consecrated, is passed from hand to hand, all present partaking. The right hand of fellowship is given as a pledge of unshaken fidelity to Christ as the Chief Elder and of fraternal regard toward one another. *November 13,* the day commemorating a powerful experience in the Church following a formal announcement to all the congregations of the abolition of the office of Chief Elder by the London Synod in September, and of the choice of Jesus only as the Chief Shepherd and Head of the Church, with its attendant blessings. The Moravian Church regards the relation of the Saviour to His Church on earth as a supreme pastoral relation of the Chief Shepherd to the flock which He purchased with His own blood. The celebration of the Thirteenth of November, like that of the Thirteenth of August, is one of the most

important Moravian festival days of the year. These Memorial Days, which are celebrated as festivals, are generally observed on the nearest Sunday, if they fall on a week-day.

XX. WHAT IS THE SIGNIFICANCE OF THE MORAVIAN LOVE FEAST? Love Feasts originated in the first gatherings of the Christians after Pentecost. The early believers met and broke bread together in fellowship, thereby signifying their union and equality, fulfilling the law of Christ toward the poor, and cherishing the remembrance of His last supper with His disciples. These meals of the church family were associated with the celebration of the Lord's Supper. They were called *Agapae,* the Greek word for "love." The epistle of Jude, twelfth verse, refers to them as "love feasts." Gradually the love feasts lost their devotional character. The rich converted them into sumptuous banquets, the poor became the recipients of mere perfunctory alms, and in some places the associations of old heathen festivals were connected with them. Having degenerated to such an extent that the apostolic idea

was practically lost, the Church at first forbade them in connection with the Lord's Supper, and toward the end of the fourth century repudiated them altogether.

The Love Feast of apostolic times was resuscitated in its primitive simplicity by the Moravian Church, in 1727. After the memorable celebration of the Holy Communion on the thirteenth of August, the humble members of the congregation gathered in little groups here and there, and talked over the great spiritual blessing which they had experienced. They were now unspeakably rich in grace, but extremely poor in this world's goods. Count Zinzendorf was moved to send them food for the day from his own home. In this way the table was spread in every humble dwelling, and all who happened to be together partook of the meal as one family, mingling their grateful worship with the repast. This incident brought to Zinzendorf's mind the primitive *Agapae,* and suggested to him a method of blending religion with the daily routine of the people.

The late Bishop Levering left us the following interesting information: "The cus-

tom which thus spontaneously arose was fostered, and gradually the love feast, now in quite unrestrained and impromptu shape, and then in more elaborate and ceremonious character, grew to be a distinct feature of Moravian life in the German and English settlements of the Church. It was introduced wherever new settlements or missions were founded and became a prominent element of Moravian ritual. Wherever its fullest liturgical development exists, it is a service of solemn dignity in which the finest order of Moravian Church hymnology and stately music may be heard, but without any surrender of the primitive simplicity of its central idea, if the heart and understanding of the participants enter into the service.

"The details of the love feast are not uniform throughout the Moravian Church. As a general thing, however, it is simply a service of song opened with prayer, but without an address, for the Moravian Church recognizes the possibility of finding spiritual edification in other ways than listening to a man talking. In the course of the service the materials used for the

love feast are quietly and decorously brought in by the servitors and distributed to the congregation and usually all partake together while music is being rendered by the choir, or, for example, on missionary occasions, reports or letters are read or an address is delivered. Where the best order prevails this symbolical breaking of bread in fellowship is disposed of so briefly and quietly that it constitutes a mere passing incident of the service. The nature of the material selected for this purpose is quite insignificant, being dependent upon convenience or preference or upon the custom established in different localities. Not only the true motive of the occasion, but good taste and a cultured sense of propriety demand strict plainness and simplicity in the nature and form of the article used. While these are sufficiently substantial to constitute an actual light repast, and should therefore be of a quality which will not give occasion for adverse comment, no well-bred person gives any thought to the matter of quality, or makes the materials the subject of discussion.

"There are five classes of Moravian love feasts. They are the following: 1. *General*

love feasts for the entire congregation, old and young, as one spiritual household. 2. *Choir love feasts* held by the several divisions of the congregation, called in the old time phraseology of the Church, 'choirs,' to symbolize the special covenant fellowship of each. 3. *Children's love feasts* which make conspicuous the thought of the claim of the little ones to share in all the provisions of the Lord's house. 4. *Workers' love feasts,* signifying the fellowship of service under Christ the Head, participated in at various times by those engaged in different ways in church service. Missionary love feasts belong to this class. 5. *Communion love feasts,* preceding the celebration of the Lord's Supper, and participated in exclusively by communicant members. This class of love feasts sets forth the highest conception associated with this custom of the Apostolic Church."

Therefore the Moravian love feast* is intended to set forth by a simple meal, of

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* The little white caps worn in some congregations by the women who serve at love feasts, by female candidates for confirmation, and by mem-

which all partake in common, that there is no respect of persons before the Lord, and that all believers are one in Christ, united among themselves by the closest bonds of Christian love. The love feast also gives fitting expression to the family-tie which unites us as brethren and sisters in our common love to the Saviour.

XXI. ***WHY IS THE CHILDREN'S FESTIVAL CONCLUDED UNDER THE OPEN SKY?*** The Children's Festival commemorates the spiritual awakening among

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bers of the church choir on certain occasions, are a reminder of former days when Moravian women wore a uniform head-dress called "Haube," with ribbons of different colors distinguishing the choir divisions. These colors are the following: Blue for married women; White for widows; Pink for single women; Dark-red for young girls; and Light-red for children. The custom of wearing the Haube was brought from Moravia where women still appear with kerchiefs or little shawls or caps on their head. This was the head-dress of the female emigrants from Moravia who settled at Herrnhut. In the course of time one style of Haube was adopted, and even the female members of Count Zinzendorf's family wore it.

the boys and girls at Herrnhut and Berthelsdorf, in 1727. Susanna Kuehnel, an eleven-year-old girl, was the first of the children to obtain a clear assurance of salvation. Her conversion came after spending whole days and nights in prayer. Filled with the Spirit of God, she spoke to her companions with such fervor about the saving power of Jesus that they, too, gave their lives to the Saviour.

Near Susanna Kuehnel's home was a house in which about ten boys or orphans lived under the care of a godly teacher or superintendent. At the time she was under conviction she used to kneel under the trees in her father's garden, particularly in the evening and at night, and pray earnestly for salvation. The boys nearby could not help but hear her fervent petitions and their hearts were deeply moved. Instead of going to bed at the usual hour, by special permission, they went into the fields and woods, where they prostrated themselves before the Lord, and implored Him to save them from their sins. Frequently, when on the point of returning to the house, most of them would again seek a retired place, and either

singly or two together, kneel down and pray.

The work of grace spread among the children and all felt a powerful impulse to prayer. Hours were spent by the girls on the Hutberg, a hill nearby, in praying and in singing. Meanwhile similar open-air prayer-meetings were held by the boys in other places. Several of the girls' meetings lasted until one o'clock in the morning. It is in commemoration of these prayer meetings held in the fields and woods by the spirit-filled children of 1727 that Moravians to-day conclude, if possible, or weather permitting, the children's festival under the open sky.

XXII. ***WHY DOES THE MORAVIAN MINISTER WEAR A SURPLICE ON CERTAIN OCCASIONS?*** The loose white garment, with full sleeves, which the Moravian minister wears when he performs certain functions is called the surplice. It was introduced in the Renewed Brethren's Church at the suggestion of Count Zinzendorf. His thought was that the white garment should remind the brethren of the white robes which according to Revelation

7:9-13 the redeemed shall wear when they stand in the presence of the Lamb by whose blood they are cleansed. The surplice was worn for the first time in the Renewed Brethren's Church at the celebration of the Holy Communion in connection with the Single Brethren's Festival at Herrnhaag, on May 2, 1748. This celebration was so impressive that it was decided that the officiating ministers should wear the surplice at the communion service of the entire congregation. To symbolize that it was only through the blood of Christ that they were entitled to wear the white robes, they employed a red girdle. In 1749 the surplice was introduced in Herrnhut. The General Synod of 1769 decided that the red girdle should no longer be used, and since that time the white belt has been substituted.

The surplice symbolizes the Saviour's righteousness. When it is worn by the officiating minister it indicates that he is serving in a specific sense as the representative of our Lord, and that in the function being performed the blessing must come direct from God. This applies pre-eminently to the administration of the Sacraments and

in services connected with them. Therefore the surplice is worn at the administration of the rite of Baptism; of the sacrament of the Lord's Supper; and of the rite of Confirmation and Ordination. It is worn at Confirmation because this rite admits the candidate to the Holy Communion, and at Ordination because the rite imparts the authority to administer the Sacraments. The surplice may be used at the solemnization of Matrimony, not because Matrimony is a sacrament, but because the minister may solemnize it only as an ordained servant of Christ, and may consummate the union only in the name of the Lord.

XXIII. ***WHY DO MORAVIANS NEVER SPEAK OF THE COMMUNION TABLE AS THE ALTAR?*** The word "altar" in the sense of a piece of church furniture does not occur in the New Testament. That from which the Lord's Supper was dispensed in the early Church was originally called "the table of the Lord," which was nothing more than a common wooden table. At a later time the offerings of the congregation, consisting of bread and wine, came

to be considered as oblations, and the table of the Lord began to be called altar. As early as the third century the altar became the receptacle for the bones of martyrs and other relics. It was then commonly built of stone in the form of a sepulchral mount. After a time the belief arose that the relics of the saints had a miraculous efficacy. As the worship of saints increased and relics multiplied, additional altars were built for their accommodation. These altars were placed in various parts of the church and consecrated to the particular saints whose bones they were supposed to contain. Because of these abuses, in many of the Churches the altar was abolished at the time of the Reformation, while in others, it was merely transformed. At first the very name was rejected. The Reformers went back to the simple New Testament designation of "Lord's Table." In many Churches in which the altar was at first abolished, it was later restored. The Moravian Church excludes the very name, not merely because of the abuses formerly connected with the altar, but because of its conception of the Lord's Supper. It does not

regard this sacrament as a sacrifice. Therefore Moravians always speak of "The Lord's table," or simply "The Communion Table," which is the more usual designation employed by them.

XXIV. ***HOW DID THE MORAVIAN TEXT BOOK ORIGINATE?*** The original members of the Renewed Church, which had its spiritual birth at Herrnhut, Saxony, in August, 1727, felt the need of having a Scripture text as a guide for their daily devotions and conduct. To supply this need Count Zinzendorf selected a suitable text for each day. That the watchword might be more readily understood by the people he added to it an interpretative stanza of a familiar hymn or one composed by himself for the purpose. The text was announced at the song service in the evening, and next morning it was made known in every house at Herrnhut. It was not until 1732 that a series of "Watchwords" was printed in advance for the whole year. Until the time of his death in the year 1760, Zinzendorf selected the texts and hymn-verses. One of his last labors was the se-

lection made for the year following his departure. After Zinzendorf's death the choice of texts devolved on the newly constituted Governing Board of the Church. The little book was now given the title and form which it bears at the present day. Two daily texts of Scripture were selected. The watchword was drawn from a collection of about two thousand Old Testament texts, while the doctrinal text was taken from the New Testament, so that in one year the Gospels, the Acts and the Book of Revelation were represented, in the subsequent year the Epistles, and in the third year all the books of the New Testament. At the present day the Executive Board of the German Province, which has its seat at Herrnhut, selects the texts for the little book. In many Moravian homes the daily texts and Scripture lessons appointed for the day are read either before or after breakfast, after which the head of the family leads in prayer. It is also a Moravian custom to have the Birthday Book within reach at the morning meal. In this book are recorded the names of friends and relatives, with the date of birth and other items

of interest. If this record indicates a birthday anniversary,* announcement is made

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*Formerly Moravians regarded the birthday anniversary as an event of great importance. On that occasion friends would call in large numbers to offer their best wishes and congratulations. Light refreshments were served. As a rule, these consisted of buns or sugar-cake and coffee. These refreshments, however, were not reserved for birthday anniversaries alone. They also constituted a light afternoon meal which was an every day occurrence in a Moravian home. This meal was known as "the vesper." In Bethlehem, Pennsylvania, and vicinity, Moravian ministers still have birthday vespers. A few days before the anniversary of his birth, the minister sends a simple announcement to his brethren in the ministry within easy reach, and usually all present themselves at the appointed hour for the joyful celebration. Only those fail to respond who are unavoidably prevented from coming. The hours from three to five in the afternoon are spent in social intercourse, and frequently in an informal discussion of church affairs. Sugar cake and coffee are served. Other things are sometimes added, but the refreshments are always simple. A pleasant feature of these vespers is the benedictory verse which is sung for the minister whose birthday is being celebrated.

and the friend is remembered in the prayers of the family-circle. The religious devotions of devout Moravians, however, are not limited to the breakfast table. The blessing of the Lord is invoked upon every meal of which they partake. Formerly the beautiful custom, which has not entirely disappeared, prevailed among Moravians of singing the verse of an appropriate hymn at every meal, all joining in the singing.

XXV. ***WHAT PLACE HAS MUSIC IN THE MORAVIAN CHURCH?*** From the earliest period in the history of the Church music has been an essential part of Moravian life and worship. Singing has always been characteristic of the Brethren. It was one of the charges brought against John Hus that he endeavored to seduce the people by translating his doctrines into song. The Brethren employed some of the old Gregorian tunes, but they also made use of popular airs which they adapted to their hymns so that the people might be drawn to the truth by the familiar strains.

That the hymns of the Brethren made a deep impression upon those outside of their

communion is evident. The poet Herder said: "The hymns of the Bohemian Brethren are instinct with a simplicity and devotion, with a fervor and a spirit of brotherly love, which we must not hope to imitate." Lasitius, the historian, describes the impression which their singing made upon him, by applying to himself the words of St. Paul when he wrote to the Corinthians: "And so he will fall down on his face and worship God, declaring that God is in you indeed." An eminent writer in dedicating his exposition of the Psalms to one of the Brethren gives expression to the following sentiments: "Your churches surpass all others in singing. For where else are songs of praise, of thanksgiving, of prayer and instruction so often heard? Where is there better singing? Your churches sing what you teach, and many of the hymns are real homilies. Another advantage which your churches enjoy is this, the whole congregation sings and thus takes part in the worship of God." The singing of the Ancient Brethren was led by a precentor. There was no instrumental accompaniment. Their hymns were not only sung in

church but in the homes of peasant and noble.

It was from this stock of music-loving Brethren that the early settlers of Herrnhut sprung. Among the immigrants of 1722 was a peasant boy named Tobias Frederick, who at an early age attracted wide attention by his musical genius. After extensive travels he was appointed to the directorship of the sacred music at Herrnhut. He was among those who first promoted and gave form to Moravian Church music. In the extravagant words of a certain writer, Frederick raised the character of the music of the Moravians "to that standard of purity and harmony, in all its combinations, which render its approach to the ideal of an angelic choir as near as can be conceived."

As in the Ancient Brethren's Church, music was a vital part of Moravian life and worship at Herrnhut. To the Brethren religion meant life, and music was identified with their religion. Therefore every day and every pursuit had its sacred lyric. When a Moravian of former times went on a journey, he had his *"traveling hymns."*

These he sang in the solitude of his chamber before he retired at night or when he arose in the morning. They also helped to make his journey pleasant. The mother soothed her child with the familiar *"cradle hymns."* *"Spinning hymns"* lightened the labor at the spinning wheel. Therefore music or song crowned the life and work of old and young. Although the majority of their hymn-tunes and the greater part of the music which they performed were not original, they so inspired this music with their distinctive Moravian spirit that it seems peculiarly their own.

When the Moravians came to America they brought with them their musical culture, and to this day the love of good music is characteristic of their descendants. What was said of the churches of the Ancient Brethren may also be said with truth of the singing of many Moravian congregations to-day. In some of the older congregations, a full and well-balanced orchestra accompanies the choir of the church in its rendition of classic anthems, on certain festival occasions. A gratifying evidence of Moravian musical culture may be found in

the fact that Haydn's oratorio, "The Creation," was rendered for the first time in America by the Moravians of Bethlehem, in 1811. It was this same culture which inspired and made possible the production of Bach's most elaborate and difficult composition, the "Mass in B Minor," in the Bethlehem Moravian Church, in March, 1900. This was the first complete production of the "Mass" in America.

XXVI. ***WHEN DID THE HYMN BOOK OF THE MORAVIAN CHURCH COME INTO EXISTENCE?*** The Unitas Fratrum enjoys the distinction of having been the first Church to put a hymn book into the hands of the people. The first edition bears the date of 1501. A single copy of that edition is preserved in the library of the modern University of Prague. It appeared in the Bohemian language, at Jungbunzlau, in Bohemia, and contains versions of old Latin hymns, together with many original compositions by John Hus, Bishop Luke of Prague, and others. Luke was its editor. In 1531 a German hymn book was published. This was followed by one in the

Polish language, in 1554. All these collections were subsequently revised and enlarged, in which form they remained until the overthrow of the Ancient Unitas Fratrum about the middle of the seventeenth century. The tunes printed in full at the head of each hymn, were partly Gregorian, partly borrowed from Germany, and partly original. Many of the tunes were popular melodies adapted to the uses of the sanctuary. The hymns of the Brethren exerted a great influence in church and country. They were not only used in connection with public worship, but familiarly sung in the homes of nobles and peasants. Thousands of people found salvation in Christ through the power of these hymns. Unfortunately most of the ancient collections were destroyed in the Bohemian Counter-reformation.

The first hymn book published by the Renewed Moravian Church appeared in the year 1735. This was followed by the one generally known as the "London Hymn Book" which was issued in two parts, the first in 1753, and the second in 1755. This collection contained more than three thousand hymns. In 1778 another book was

published under the supervision of Christian Gregor, a distinguished hymnologist of the Church. All these works were in the German language. They contained many hymns of the Ancient Unitas Fratrum. The first English hymn book of the Church appeared in London, in 1742. It was entitled "A Collection of Hymns, with several translations from the Hymn-book of the Moravian Brethren." In the course of time other editions were issued until those appeared which are in use at the present day. Forty-one years have elapsed since the publication of the present "Liturgy and Hymns" of the American Province. In 1913 the synod of the Northern Province appointed a liturgy committee of five, and a hymn-book committee of nine brethren. These two committees, assisted by two brethren from the Southern Province, worked diligently in the preparation of the new hymn-book which was published in 1923.

The heart of Moravian hymnology is expressed in the pious wish of our fathers as it is set forth in the preface to every edition of the English hymn-book since 1789: "May all who use these hymns experience at

all times the blessed effects of complying with the apostle Paul's injunction: 'Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.' Yea, may they anticipate, while here below, though in an humble and imperfect strain, the song of the blessed above, who, being redeemed out of every kindred, and tongue, and people, and nation, and having washed their robes, and made them white in the blood of the Lamb, are standing before the throne and singing in perfect harmony with the many angels round about it: 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, for ever and ever. Amen!'"

XXVII. WHAT IS MEANT BY THE *TROMBONE CHOIR OF THE MORAVIAN CHURCH?* Trombones have been associated with the history of the Moravian Church since the early days of Herrnhut. When they were first used by Moravians is not known. It is reasonable to suppose that they were introduced soon after the

Levering's Hist. of Bethl. - p. 331 says trombones were brought to Bethl. in 1754.

organization of the Herrnhut congregation, in 1727. Trombone-playing had been well known in Germany long before that time. As early as the fifteenth century it was employed by town bands which played in the watch-towers, in churches, at pageants, banquets and festivals. In many of the State Churches trombones were employed to announce the death of members and to furnish music for funeral processions, at an early date. This custom still obtains in certain parts of Europe. Therefore the use of trombones in conection with the work of the Church did not originate with the Moravians. They merely adopted a more or less general custom. At the same time, they made it their own to such an extent in America that it has come to be regarded as distinctive of Moravians. There is no music more characteristic of Moravianism than that of the trombone. In many congregations it is a highly prized part of church-life.

The trombone is made in four different sizes. These are known as the alto, tenor, bass, and contra-bass trombone. The organization of musicians who employ these

instruments in the Moravian Church is known as "The Trombone Choir." Moravians have always regarded trombones as peculiarly devoted to ecclesiastical use. Therefore the services of the trombonists are connected with inspiring and solemn religious festivals. When employed on other than distinctive church occasions nothing but hymn-tunes and patriotic airs of music of dignified and hallowed associations are rendered. The most frequent and familiar duty of the trombone choir is that which calls it first to the belfry of the church from which it announces, by playing the solemn strains of three appointed chorales,* the death of a member of the congregation, and afterwards to the open grave of the departed one. About eight o'clock in the morning of a festival day, the trombonists announce the festival by the rendition of chorales from the belfry of the church. The selection of these chorales is mainly governed by their traditional association with certain hymns of the Church which bear on the theme or nature of the

* See Funeral section, p. 115.

festival. Other occasions on which the trombone choir renders its services are love feasts and the Holy Communion, both of which it opens with appropriate strains; New Year's Eve, when at the stroke of the midnight hour it accompanies the singing, by the congregation, of "Now thank we all our God," and on Easter morning.

That the early Moravians in America made use of the trombone is evident from an interesting reference in the diary of the congregation which they established, in 1735, at Savannah, Georgia. When the celebrated Indian Chief Tomo Tschatschi passed away, the Moravians refused the request of General James Oglethorpe to furnish trombone music at his funeral. This action was taken no doubt on the ground that the services of the trombone choir are employed only in connection with the death of a member of the Church. Tradition has it that the music of the trombone protected Bethlehem at a time of great danger from the Indians. This was in the winter of 1756. The murderous designs of the Indians were defeated by the watchful inhabitants who left no part of their settlement

unguarded. At four o'clock on Christmas morning the music of trombones from the roof-terrace of the Brethren's House ushered in the great festival day. There is a tradition that the notes of that Christmas morning chorale were wafted into the startled ears of some savages who were lingering nearby, hoping that they might apply a fire-brand to some building before daybreak, and that the strange, sweet sound struck terror into their hearts, so that they disappeared into the woods, thinking that some unearthly power was guarding Bethlehem. Other Indians to whom the prowlers related their experience, afterwards reported it.

XXVIII. ***WHAT HISTORIC INTEREST DOES THE LOT HAVE FOR MORAVIANS?*** The word "lot" is supposed to be derived from a root which appears in Arab words, meaning "stones," since in the primitive method of "casting lots" stones were probably used. The stones were marked in some way and then placed in the folds of a garment or in a vessel of some sort. By the shaking of the garment or vessel a stone would be thrown out on the

ground, according to which the decision was given. The use of the lot in deciding important cases in which divine guidance was desired dates back to antiquity. It was employed by the ancients, adopted by the Jews, and later extensively used in the Christian Church. As far as is known the first official use of the lot made by the Moravians in the Renewed Church was in the appointment of Elders at Herrnhut, in 1727. At that time it was introduced as a customary mode of deciding questions in church councils and conferences. The method usually employed was this: the word "yes" was written on a small piece of paper, and the word "no" on another of equal form and size, and the two placed in some receptacle. Prayer was then made for the Lord's guidance in the matter which was in doubt, after which some one drew one of the papers, the result was announced, and the question was decided in the affirmative or the negative, as the case might be. Later, a third paper left blank was added in the casting of the lot. This was a fairer mode of procedure, for at times it is best to leave a question under dispute

open for a while. At one time the lot was extensively used throughout the Moravian Church. For many years restricted to the confirmation of certain elections or appointments, it was officially abolished by the General Synod in 1889. The use of the lot in connection with marriages or ministerial appointments was not the arbitrary instrument which it is popularly supposed to have been. Two persons joined in marriage at the direction of the lot had either given their previous consent to the arrangement, or, if their names were submitted without their knowledge, gave voluntary assent to the decision afterwards. In either case the final decision was in the hands of the parties concerned. The same held true in the appointment of ministers. If the official board put the matter to the lot without the consent of the minister involved, he could accept or decline the call as he saw fit.

XXIX. *WHAT SHOULD EVERY MORAVIAN KNOW ABOUT INFANT BAPTISM?* (1) *Why are little children baptized?* Infant baptism is administered solely on the ground of the faith of the parents or

of the sponsors, and pre-eminently on account of the faith of the Church. The Church believes that Jesus Christ wrought a perfect atonement for and redemption from sin. Moravians believe that the child has a share in this redemption. It has eternal life, not because of any supposed innate innocence, but solely and alone because Christ died to procure eternal life for it. Being redeemed by the Saviour, the child is therefore entitled to receive the outward sign and symbol of this redemption. It is thereby received into the membership of the visible Church and remains a member thereof, unless it wilfully refuses to "confirm" its baptism covenant by a public confession of faith in Jesus Christ as its personal Saviour from sin in and through the rite of Confirmation. For this reason Confirmation should not be spoken of as "joining the Church," because baptized persons, who "confirm" their baptismal covenant, have been and are members of the Church. (2) *When should baptism take place?* The children of members should be baptized as soon as convenient; by all means within the first year, and if circumstances permit, not

later than a month after birth. If members of the Moravian Church refuse to have their children baptized, such refusal is in direct violation of an express rule of the Church. Formerly such action was regarded as a virtual withdrawal from the Church, and in some congregations it is still so considered. (3) *Where should the baptismal service be held?* For various reasons, the rite of Baptism should be administered in a public service in the church. By this sacrament a new member is received into the flock of Christ, and it is natural that the congregation should be present when this takes place. In this way, too, the child may have the benefit of the prayers of the congregation. For this reason, a Sunday affords the best opportunity for a baptism. Furthermore, as infant baptism is administered on the ground of the faith of the Church and admits to the visible Church, the sacrament should be administered in the presence of the congregation. If at all possible the Church should be represented by more than merely the parents and sponsors. It is especially desirable that it should be administered in the presence of children,

so that they may be told that in infancy they too were baptised into the death of Jesus, and therefore belong to Him. In this way the sacrament may be made a means of grace for them. (4) *When may a baptism take place in private or in the home?* When the infant is sick, or long distance from the church renders it unsafe to bring the child, or the state of the mother's health does not warrant her leaving the house. Should baptism be administered in private, the parents should bring the child to church at the earliest convenience. (5) *How is the water in baptism applied?* It may be poured or sprinkled on the head of the child. Although both methods are permissible, the Moravian Church gives preference to pouring. (6) *What is a sponsor?* A sponsor is a Christian carefully chosen by the parents to stand as a special witness at the baptism of their child. This sponsorship involves no legal obligation, but it does imply that the sponsor should make the child the special object of his prayers. And if the child should be left an orphan he should look after his welfare faithfully and to the best of his ability.

Should parents neglect their duty in the matter, sponsors should strive to bring about the confirmation of the child in due season. (7) *How many sponsors should there be?* The number varies. Usually one or more are selected. It is not customary to have more than five. Though it is permissible for parents to be the only sponsors, this is contrary to the best traditions of the Moravian Church. (8) *Who should not be a sponsor?* A person who is not a communicant should never be chosen. So, too, one who neglects religious duties cannot reasonably pledge himself to fulfill them for another, and should not be thought of as a sponsor. (9) *Who holds the child while being baptized?* If the infant is a boy, it is customary for a man to hold it; if a girl, a woman performs the pleasant duty. (10) *Is a record made of the baptism?* The minister records the baptism in the register of the nearest Moravian congregation, and grants a baptismal certificate to the parents of the child. (11) *Why is the infant baptized with a three-fold affusion, or sprinkling?* To set forth clearly the truth that the child is baptized into the faith of the Three-

in-One. (12) *What former custom gives beautiful evidence of the Moravian Church's interest in its infant children?* The petition of the litany: "Let our children be brought up in the nurture and admonition of the Lord" used to be followed by mentioning the last baptized child in this manner: "Especially N. N.," after which the congregation sang for it a benedictory verse.

XXX. *WHAT ARE SOME MATTERS OF INTEREST CONNECTED WITH CONFIRMATION?* (1) *What is Confirmation?* It is a rite of the Church by which persons baptized in infancy confirm their baptismal covenant by making a public confession of faith in Jesus Christ, and receive the blessing of the Lord. This rite admits all such to the Holy Communion. It originated in the early custom of anointing the forehead of young persons and pronouncing the blessing of the Lord upon them, preparatory to their first partaking of the Lord's Supper. The "baptismal covenant" is the covenant of grace in which God forgives our sins for Christ's sake, and we confess our faith in God, the Father, Son and

Holy Ghost, and promise obedience and devotion to Him. (2) *At what age should young people be confirmed?* In the Moravian Church it is customary to administer the rite of Confirmation when children have reached the age of discretion, or are old enough to renew intelligently their baptismal covenant by a profession of faith in Jesus Christ as their personal Saviour. There is no need of deferring confirmation until a person is fourteen or fifteen years old, although this is the usual age of Moravian confirmands. A youth should be neither too young nor too old when this important step in life is taken. As a rule, it is a mistake to defer confirmation until a person is seventeen or eighteen years of age on the ground that he would be too young before that time to understand its significance. (3) *Why can an unbaptized person not be confirmed?* It is impossible to "confirm" that which does not exist. Until a person has entered into the baptismal covenant he cannot renew it. All adults not baptized in infancy must therefore be received into the Church by the rite of baptism. Adult Baptism is preceded by a

preparatory course of instruction and a public confession of faith in the Lord Jesus Christ on the part of the candidate. It is not followed by confirmation. Immersion may be allowed, provided there is not combined with the desire of the candidate for this mode of baptism, a rejection of infant baptism. In every case of this kind the sanction of the Provincial Elders' Conference must be secured. (4) *How is the rite of Confirmation administered?* After the candidate has made a public confession of faith in the Lord Jesus Christ by answering certain questions, he kneels, and the minister, after pronouncing a text of Scripture carefully chosen as a watchword for the confirmand, lays his hand on the head of the candidate and imparts the blessing of the Lord. (5) *Is there any special order followed in confirming a number of candidates?* The order followed varies, this matter being decided either by the minister or by what may have become a long-standing custom in a congregation. (6) *Is it customary to have sponsors at confirmation?* In ancient times each confirmand had a sponsor as a witness of his confirmation. The one

who undertook this duty was not supposed to be one of the baptismal sponsors, except in case of necessity. To have a Christian friend thus intimately associated with the confirmand at this important time of his life must have proved beneficial. During the confirmation service the sponsors occupied places near the candidate. In the Moravian Church there are no sponsors at confirmation, but in many congregations the parents or guardians sit in pews immediately back of the confirmands. (7) *With what understanding is the rite of confirmation administered.* All persons are confirmed with the distinct understanding that this rite, as a personal ratification of the baptismal covenant, shall mean to them a voluntary public confession of faith in Christ, and an expressed desire to become faithful members of the congregation.*

XXXI. ***WHAT SHOULD BE REMEMBERED IN CONNECTION WITH THE HOLY COMMUNION?*** (1) *The Lord's Supper is a memorial of the death of Jesus.* It is also a pledge to the believer of the

* Book of Order.

benefits of His atonement. In this Sacrament the Christian receives renewed pardon for sin, and increased power of sanctification and the assurance of eternal life. It is a principle of the Moravian Church to receive the Lord's Supper in faith, and to rest the doctrinal definition of the Sacrament on the language of the Bible, while it avoids every human explanation of the Scriptural statements. (2) *As to the time and frequency of the celebration there is no fixed rule.* It is desirable, however, that this memorial of our Lord's death should be observed monthly, wherever such a frequent celebration is practicable. The Holy Communion is administered at least six times during the year, if possible, at the following seasons: The First Sunday after Epiphany; the First Sunday in Lent; Maundy Thursday, Good Friday or Easter Sunday; Whitsunday; the Sunday nearest the Thirteenth of August, and the Sunday nearest the Thirteenth of November. If feasible, it is also administered on the anniversary festival of the congregation. All communicants are expected to attend the preparatory service which precedes the celebration of the Lord's

Supper. (3) *A communicant cannot wilfully and persistently abstain from participation in the Lord's Supper and remain a members of the Moravian Church.* A rule of discipline for all congregations requires that all communicants who fail in this respect be dropped from church-fellowship. (4) *The Communion Service is supposed to be attended only by those who intend to commune.* Nevertheless, others who wish to be present without partaking are admitted under such regulations as may be needful. Communicant members of other denominations who desire to partake are at all times welcome to the Communion of a Moravian congregation. In some congregations a public invitation to such is given at the preparatory service, while in others nothing is said on the subject, the welcome to partake being taken as matter of course. As a rule no children should be present at a communion service. (5) *The Communicant receives the bread into the open palm of the right hand.* This is the time-honored custom of the Moravian Church. Needless to say, *the bread is always received with ungloved hand.* (6) *Unleavened bread is*

used. This bread is made of plain wheat flour and water, unraised by leaven or any other process, and pressed into thin sheets which are cut into pieces of convenient size. These pieces are broken into two by the officiating minister when he distributes the bread to those about to commune. This breaking of bread is in commemoration of the method employed by our Lord who blessed the bread and brake it and gave it to His disciples. It was this custom that assisted the disciples in recognizing the Christ after His resurrection. *There is no Scriptural ground for a second breaking of the bread by the communicant, and it should be avoided.* This second breaking produces an unseemly noise which is out of harmony with the solemnity of the occasion. This in itself is sufficient reason why it should not be practiced. (7) *Why does the Moravian Church use unleavened bread?* This was undoubtedly the kind of bread used by our Lord Himself when He instituted the Sacrament. It also seems fitting that some particular kind of bread should be reserved for so great and holy an occasion. (8) *Why is the bread covered with a white cloth when*

brought in by the minister? It is fitting that the bread should be covered for it is an emblem of our Lord's body broken for us on the Cross. The white cloth is not removed by the minister until immediately before the consecration. (9) *Why do Moravians stand while partaking of the bread?* This is a constant protest against what is known as "the Adoration of the Host." Those who worship the Sacrament as such, or rather the bread and the wine as the actual body and blood of Christ, "bow the knee until it touches the ground before the Holy Sacrament, in adoration of the Lamb that was slain, verily and indeed present with us." The refusal of the fathers in the Ancient Brethren's Church thus "to bow the knee" brought many of them the martyr's death. (10) *Why is the right hand of fellowship given in the Communion service?* Whatever their station in life, the followers of Christ are knit together by a common bond of union. They are members of one body, whose Head is Christ. In token of this spiritual union with the Lord and with one another as fellow believers, the right hand of fellowship is extended. When this is done

at the beginning of the service, it implies that the communicants are at peace with God and man, and entertain in their hearts nothing but a spirit of brotherly love toward all. At the close of the service the right hand of fellowship is the token of a renewed consecration and a pledge that they will continue to serve Christ and one another in the spirit of love. The right hand of fellowship takes the place of the "Kiss of Peace" which was formerly employed in the Moravian Church between members of the same sex. Among the first Christians the Kiss of Peace was an act symbolical of love and Christian brotherhood. (11) *Why do Moravians not believe in fasting before the Holy Communion?* The Apostle Paul gave the clear injunction: "Wherefore, my brethren, when ye come together to eat, wait for one another. If any man is hungry, let him eat at home; that your coming together be not unto judgment." (I. Cor. 11:33-34.) On these positive Scriptural grounds, and, believing that no one should be physically hungry when he comes to the Lord's Supper, Moravians do not fast before the Holy Communion. (12) *What is the significance of*

Silent Prayer in the Communion Service? In the solemn hush which follows after all have partaken of the elements, it is fitting that the communicant should breathe a prayer of thanksgiving to the Saviour for the comforts of His death. At the same time the character of the silent prayer shall be as the heart directs. It may appropriately consist of a grateful, holy silence befor the Lord who is present in a peculiar sense. (13) *Why does the organist play softly during the silent prayer?* The soft strains of music tend to deepen the soul's devotion and to draw the heart into yet sweeter communion with the Lord. That music soothes the spirit and aids in concentrating our thoughts on God may be learned from Scripture and experience. (14) *Why is water mingled with the communion wine?* This custom has come down from very ancient times. As diluted wine was a common drink in Christ's time, it is supposed that the wine was mingled with water at the Last Supper. Later the Christian Church saw in this diluted wine a symbol of the mingled tide of blood and water which flowed from our Saviour's side. The custom of mingling

water with the wine used in the Communion service is not general throughout the Moravian Church. (15) *Should fermented or unfermented wine be used?* The wine ordinarily used in the Holy Communion for centuries has been the fermented juice of the grape, as that probably employed at the institution of the rite, although it is claimed by some that the passover wine was unfermented. The validity of the ordinance is not affected by the use of either the one or the other. In the Moravian Church in America the overwhelming preference is given to the unfermented wine, principally on temperance grounds. (16) *What is meant by the "blood of the New Testament" in the words of institution?* In this connection the word "testament" means "covenant." The old covenant between God and His people had been ratified at Sinai by the blood of many victims; the blood of Christ shed upon the Cross ratifies the new or Christian covenant to the world and to the Church, and the same blood sacramentally applied ratifies the covenant to each Christian. (17) *When is the wine on the communion table un-*

covered? On the same principle that the bread is veiled until immediately before the words of institution, the wine in the cup or cups remains covered until immediately before it is consecrated. After the communion both the bread and the wine which may be unconsumed are covered. (18) *When does the congregation leave the sanctuary after the Holy Communion?* After the benediction the communicants stand in perfect silence until the officiating minister, or ministers have left the sanctuary, then quietly withdraw. Formerly this custom was observed in connection with all the services of the Moravian Church. After the minister had withdrawn, he was followed first by the older men, and then by the congregation at large. (19) *In what way may the Sacrament of the Lord's Supper be administered to the sick?* If possible, at least two persons should commune with the sick man or woman. The elements are first administered to the friends, and last to the sick. If the sick person cannot partake of the wine from the cup, it may be administered by means of a spoon.

XXXII. *WHAT SHOULD MORAVIANS REMEMBER IN CONNECTION WITH THE SOLEMNIZNG OF MATRIMONY?* (1) *Matrimony was instituted by God Himself.* Marriage is one of the two institutions that have come down to us from man's state of innocency. The Sabbath and marriage were instituted in the garden of Eden. It is therefore an holy estate. According to the ordinance of God, a man and his wife are one flesh. Under the New Covenant the married state has been sanctified to be an emblem of Christ and His Church. Christians thus united together should love one another, as one in the Lord, be faithful one to the other, assist each other mutually, and never forsake one another. Matrimony should not be entered into unadvisedly or lightly, but reverently, discreetly, and in the fear of God. (2) *What two things is a Moravian minister not allowed to do?* He cannot use any other ritual than that of the Moravian Church at the marriage of members, and he is not permitted to officiate at the marriage of divorced persons, knowing them to be such, unless he is assured that such persons, as

the innocent parties, have secured a divorce on the ground on which it is sanctioned by the teaching of Christ.* (3) *Two things Moravians should never forget.* They should acquaint their pastor of their intention to marry. As a rule he should be the one to perform the ceremony. Sons and daughters whose parents are living should never make an agreement of marriage without the knowledge or consent of the parents. In every case they should be the first to know of the important step about to be taken by the son or daughter. (4) *The bridegroom stands on the right-hand side of the bride, and the bride on his left.* This is what is meant by the rubric† in our liturgy. The best man stands on the right side of the bridegroom, and "the father or friend" on the left of the bride, "both a little

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* Results of General Synod, p. 34, and Book of Order, p. 120.

† Rubric is the name given to a rule or direction in the liturgy concerning the performance of the offices therein contained. These rules are so called because they were formerly printed in red. The Latin for that color is "ruber".

behind." The mother, who often wishes to be near the bride, and the bridesmaids may stand behind the group. (5) *All persons present at the marriage ceremony stand.* No one kneels during the service except the bride and the bridegroom when they receive the blessing. The joining of the right hand of the bride and the bridegroom is done by the minister who takes the hand of the woman and places it into that of the man.*

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* The ring has been used in connection with marriages from ancient times. Having no beginning or end, it is a symbol of eternity, and denotes the lasting character of marital constancy and love. The singular reason given for the appointment of the fourth finger as the resting-place of the wedding-ring is "because on that finger there is a certain vein which proceeds to the heart." An ancient rule of the Christian Church directed that marriages should be solmnized before 12 o'clock at noon. This provision was made by the Church in order that the Holy Communion might be received fasting by the newly married couple. For this reason the marriage-feast came to be known as "the wedding-breakfast."

XXXIII. *WHAT ARE SOME MATTERS OF INTEREST IN CONNECTION WITH FUNERALS?* (1) *The announcement of a member's death by a trombone choir.** At each announcement of this kind three hymns are played. The first and last tune are the same, *i.e.,* 151, A., and the middle tune varies according to the choir to which the deceased belonged. (2) *The suggested hymns are the following:*

I. INTRODUCTORY HYMN

Tune 151, A.

A pilgrim us preceding,
Departs unto his home,
The final summons heeding
Which soon to all must come.
O joy! the chains to sever
Which burden pilgrims here.
To dwell with Christ forever,
Who to our soul is dear.

II. HYMNS VARYING ACCORDING TO THE CHOIR TO WHICH THE DECEASED BELONGED

A. *For Married Brethren*

Tune 83, D.

Jesus ne'er forsaketh me;
This my spirit greatly cheereth,

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* Vid. Section XXVII.

And my constant trust shall be.
Yea, though death at length appeareth,
Herein precious comfort lies,
I shall in His image rise.

B. *For Married Sisters*

Tune 79, A.

His plea amid deep sighing,
'Mid bitter tears and crying,
My soul with peace hath blest.
Be this my consolation
When, thanks to His salvation,
I enter into lasting rest.

C. *For Widowers*

Tune 132, A.

His goodness and His mercies all
Will follow me forever;
And I'll pursue my heavenly call
To cleave to my dear Saviour,
And to the church, His body here;
And when called home, I shall live there
With Christ, my soul's Redeemer.

D. *For Widows*

Tune 149, A.

Lift thy heart, O weary soul,
To the heavenly mansion,
On yon height, thy chosen goal,
Fix thy whole attention.
Ne'er lose sight of the light
Which from heaven He sendeth,
Where all sorrow endeth.

E. *For Unmarried Brethren*

Tune 185, A.

Faithful Lord, my only joy and pleasure,
Shall remain while here I stay,
Thee, my matchless Friend and highest Treasure,
To adore, serve and obey;
Though I in myself am weak and feeble,
Yet I trust Thy grace will me enable
By obedience to Thy will
All Thy purpose to fulfill.

F. *For Unmarried Sisters*

Tune 57, A.

My happy lot is here
The lamb to follow;
By my heart's only care
Each step to hallow,
And thus await the time
When Christ, my Saviour,
Will call me home, with Him
To live forever.

G. *For Older Boys*

Tune 23.

Jesus' grace me here possessing,
Early with His peace me blessing,
My soul knows no fear nor sadness,
Seeks its final home with gladness.

H. *For Older Girls*

Tune 14, A.

Lord Jesus, let Thy grace abound,
Me onward still direct;
Oh, Saviour, may my name be found
Among Thine own elect.

I. *For Little Boys*

Tune 39, A.

The Lord to His fold little children inviteth;
His bounty the lambs of His pasture delighteth;
E'en here the Good Shepherd provides ample pleasures,
Above, in His presence, are unfading treasures.

J. *For Little Girls*

Tune 82, D.

Should not I for gladness leap,
Led by Jesus as His sheep;
For when these blest days are over,
To the arms of my dear Saviour
I shall be conveyed to rest;
Amen, yea, my lot is blest.

III. CLOSING HYMN

Tune 151, A.

Lord, when I am departing,
Oh, part Thou not from me!
When mortal pangs are darting,
Then call me home to Thee!
Thy death's atoning merit
From death hath set me free;
Thus saved, I shall inherit
Eternal life in Thee.

(3) *Is it a Moravian custom to wear mourning apparel?* The original position of the Moravian Church in regard to this matter may be learned from an interesting historical incident. When Washington passed away, President Adams issued a proclamation to the people of the United States, asking them to wear the badge of mourning for thirty days. The Moravians in America debated whether they should join others in wearing this outward token of respect for the honored dead. In those days it was not customary for them to wear mourning attire or emblems. They considered it inconsistent with their belief that Christian believers depart to be with Christ in the place of supreme bliss. Since the proclamation of the President was regarded as a mere recommendation, the Moravian authorities decided in this particular case to allow each member of the Church to do as his conscience dictated. Although no rule against the wearing of mourning apparel exists to-day, the Moravian view of death remains unchanged. Therefore an outward show of mourning, especially if elaborate, is regarded as contrary to the best traditions of the Church.

(4) *Why is a death announced by the tolling* of the church bell, or by the trombone choir?* Not only to announce that some one has passed away, but to remind the living that they, too, must some day leave the scenes of earth. It should also inspire prayer for the bereaved. (5) *What was the original thought of the Christian Church in consecrating the burial-ground?* That it might be "the last resting-place of the bodies of the faithful; it being meet that the body made in Baptism the temple of the Holy Ghost (I. Cor. 6:19); fed with the sacramental food of Christ's body and blood; sealed in Confirmation with the Holy

* It was at one time the prevailing superstition that bells had the power to terrify evil spirits. People believed that devils troubled the expiring patient and lay in wait to afflict the soul the moment when it escaped from the body. Therefore it became the custom to ring what was known as "the passing-bell." As people became more enlightened, the passing bell, in the proper sense of the term, ceased to be heard. The tolling continued, but it took place after the death, instead of before. Its object was to admonish the living and to excite them to pray, as well as to show respect for the departed.

Spirit; and hereafter to be raised in incorruption to immortal glory, should rest in hallowed ground."* (6) *Does the Moravian minister make mention of the deceased in the funeral address or sermon?* The intimate knowledge which the minister may have acquired of the spiritual experience of the departed may give occasion to glorify the riches of Jesus' grace, and to warn, comfort, and strengthen the congregation. In former times the custom prevailed, which has not entirely disappeared, for Moravians to place on record in autobiographies the instructive experiences of their life and spiritual course. A lasting blessing was in this way conferred upon relatives and friends. The Moravian minister never deals in empty praise of the departed, nor does he pass

* It was an ancient custom to bury the dead with their feet toward the East. The idea was that at the Last Judgment they might rise with their faces turned to meet the "Sun of Righteousness," at His second coming to judge them. It was formerly a general custom for the minister to stand at the foot of the grave during the service on the burial-ground. At the present day the minister usually stands at the head of the grave.

judgment upon them. It is customary to read a brief biography of the departed one at the funeral service. (7) *Why are no monuments found in a typical Moravian burial-ground?* It is a rule of the Moravian Church to maintain simplicity and uniformity of the gravestones and of the inscriptions, as far as this is possible. The object of this is to show that all believers are on an equality before the Lord.

XXXIV. *WHY IS THE MORAVIAN CHURCH SMALL IN NUMBERS?* That the Moravian Church has in it the elements of life, power, and growth, is evident from the fact that it had a membership of over two hundred thousand souls sixty years after it was founded. Any church that can grow to such an extent in the face of persecutions like those which confronted the Ancient Brethren is not weak. But the Bohemian counter-reformation almost crushed it out of existence. For more than a century the Church was not allowed to raise its head. Only a remnant of it was left when it was transplanted to Saxon soil.

After the renewal of the Church on August 13, 1727, the whole world spread out before the Moravians as an inviting field for growth and development. And they were not afraid to enter the doors of evangelistic opportunity which the Lord opened before them. Their extensive missionary activities testify to their whole-hearted consecration. Tasks before which other churches faltered, they willingly undertook. Then as now, the Moravian slogan was *"To win for the Lamb that was slain the reward of His sufferings."* They were ready to become slaves for Christ's sake, if they might in this way accomplish their purpose.

Adopting Spener's idea of *"ecclesiolae in ecclesia,"* which means *"little churches within the church,"* Zinzendorf developed this idea to an extent which Spener never had in mind. His great dream was that the Moravian Church should not only take the gospel to the heathen, but that it should work for the evangelization of the State Churches of Europe, without those among whom they labored severing their connection with these religious bodies. There is a Moravian work

in Europe to-day which embodies this idea. It is known as the *Diaspora,* a unique home mission which numbers 70,000 souls. For these people all the religious services peculiar to the Moravian Church are held, but they retain their membership in the State Church.

Although the congregation at Herrnhut adopted the system of the Ancient Brethren, it was likewise constituted an exclusive settlement in which religion controlled not only the spiritual, but the social and industrial interests. In this way the Morvaian parish became an isolated community. This exclusive system was brought over from Europe to America where it was rigidly carried out in spite of the fact that the times and conditions demanded that Christians should organize and found churches everywhere. As a result of this system, it became the avowed purpose of the Moravian Church to remain small. Hundreds of unchurched white people, to whom the early Brethren in America ministered, were turned over to other churches. The sole object of the Brethren was to win souls for Christ. They were not bent upon making "Mora-

vians." No matter how faithful a Christian might be, he could not become a member of the Moravian Church unless *"the lot"* granted permission. If a Moravian married a member of another church, he forfeited his membership.

Therefore the Moravian Church is small in numbers to-day. Had it not been for its extensive mission work, it is doubtful whether the Church would be in existence at all. The exclusive system was abolished in 1844, but it took more than twelve years before the change for the better went into full effect. It is only since 1856 that extension in the field at home is one of the principles of the Moravian Church. Although the oldest Protestant Church in the world, its policy of expansion is little more than seventy years old. During the last half century or more Moravian church-growth has been quite satisfactory, and in proportion to membership fully equal to that of other churches.

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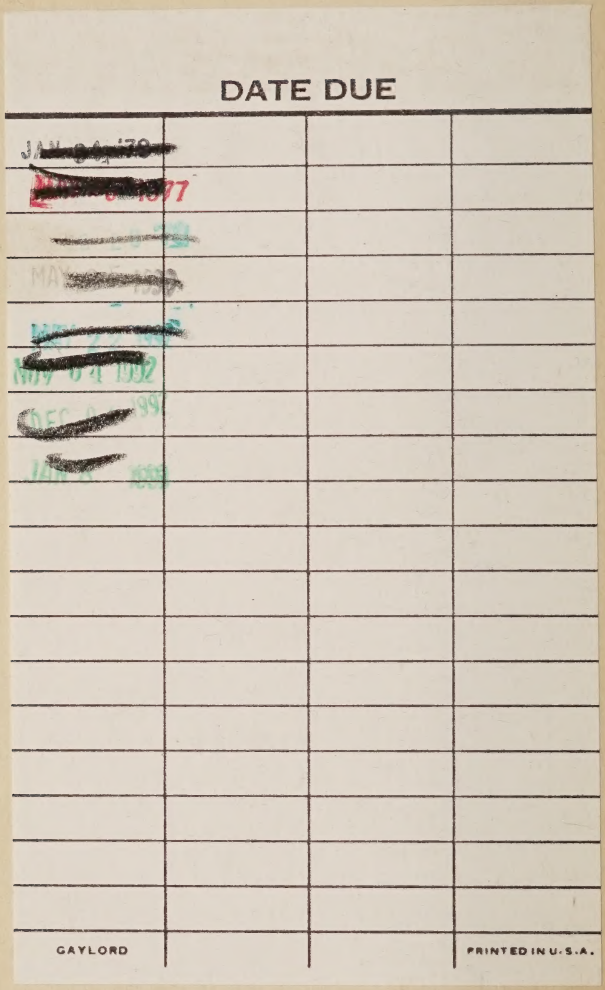
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